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Cullercoats,

Northumberland;

April 5<sup>th</sup>, 1884.



TO  
THE HIGH AND  
MIGHTY PRINCE  
CHARLES,  
PRINCE of WALES.



Hrist Jesus, the  
Prince of Prin-  
ces, bless your  
Highnesse with  
length of dayes,  
and an increase of

*all Graces, which may make you tru-  
ly prosperous in this life, & eternal-  
ly happy in that which is to come.*

*Jonathan shot 3 three Arrows, to  
drive David further off from Sauls  
fury: and this is the third Epistle  
which I have written, to draw your  
Highness neerer to Gods favour, by  
directing your heart to begin (like  
Josiah) in your youth, to seek  
after the God of David, (and of  
Jacob) your Father. Not but that I*

*A 2 know,*

*a* 1 Tim. 6.  
15.  
Apoc. 17.  
14.

*b* 1 Sam.  
20. 20.

*c* 2 Chron.  
34. 3.

## The Epistle.

*d Qui mo-  
net ut faci-  
as, quod jam  
facis, ipse  
monendo  
Laudat &  
hortatu  
comprobat  
a<sup>l</sup>ia suo.  
2 Cor. 8.7*

*know, that your Highness doth this  
without mine admonition; but because  
I d would with the Apostle have  
you to abound in every Grace, in  
Faith and Knowledg, and in all di-  
ligence, and in your love to Gods  
service, and true Religion. Never  
was there more need of plain and  
unfeigned Admonition: for the Co-  
mick, in that saying, seems but to  
have prophesied of our times, Obse-  
quium amicos, veritas odiū parit.  
And no marvel; seeing that we are  
sain into the dregs of Time, which  
being the last, must needs be the worst  
dayes. And how can there be worse,  
seeing Vanity knows not how to be  
vainer, nor wickedness how to be  
more wicked? And whereas hereto-  
fore those have been counted most ho-  
ly, who have shewed themselves most  
zealous in their Religion; they are  
now reputed most discreet, who can  
make the least profession of their  
Faith. And that these are the last  
dayes, appears evidently; because the  
Security of mens eternal estate hath  
so overwhelmed ( as Christ foretold*

*Mat. 25.1.  
&c.*

*it*

*Epistola*

## Dedicatory.

it should) all sorts: that most who now live, are become lovers of pleasures, more than lovers of God: And of those who pretend to love God, O God! what sanctified heart can but bleed, to behold how seldom they come to prayers? how irreverently they hear Gods Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-plays? where (bring Christians) they can sport themselves to hear the Vassals of the <sup>c</sup>Devill scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco Pipes in their bibbing houses. So that he who would now adavies seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more sinning, never less remorse for sin. Never was the Judg nearer to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many (who think themselves

2 Tim. 2. 4  
<sup>c</sup>Exemplum  
accidit mul-  
lieris, Do-  
mino teste,  
quæ Thea-  
trum adiit,  
& inde cum  
Demonio  
rediit. Ita  
in exorcis-  
mo cum o-  
neraretur  
immundus  
spiritus  
quod ausus  
est fidelem  
aggredi:  
constanter.  
& justissi-  
mè quidem  
(inquit) fe-  
ci: In meo  
eam inveni.  
Tert. de  
spe&. lib.  
cap. 26.  
Therefore  
Tert. in  
cap. 6. calls  
the stage,  
Diaboli Ec-

clesiam, & Cathedralē pestilentiarū. Jam. 5. 9. Apoc. 22. 20.

## The Epistle

Mat. 23.8.

*wise enough, and full of all knowledge ) would be found foolish Virgins, without one drop of the Oyl of saving Faith in their Lamps? For the greatest wisdom of most men in this age, consists in being wise; first, to deceive others, and in the end, to deceive themselves.*

*And if sometimes some good Book haps into their hands; or some good motion commeth into their heads, whereby they are put in mind to consider the uncertainty of this life present; or how weak assurance they have of eternal life, if this were ended; and how they have some secret sins, for which they must needs repent here, or be punished for them in hel hereafter: Security then forthwith whispers the Hypocrite in the Ear, that though it be fit to think of these things, yet, It is not yet time; And that he is yet young enough (though he cannot but know, that many millions as young as himself, are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Ear,*

## Dedicatory.

Ear, that he may have time hereafter, at his leisure to repent: and that howsoever others die, yet he is far enough from death, and therefore may boldly take yet a longer time to enjoy his sweet pleasures, & to increase his wealth and greatness. And hereupon (like Solomons sluggard) he yeelds himself to a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sins, till at last, Despair (Securities ugly Handmaid) comes in unlooked for, and shews him his Hour glass, dolefully telling him, that his time is past, and that now nothing remains but to dye, and be damned. Let not this seem strange to any, for too many have found it too true: and more, without more grace, are like to be thus soothed to their end; and in the end snared to their endless perdition.

In my desire therefore of the common salvation, but especially of your Highness everlasting welfare, I have endeavoured to extract (out of

Pro. 6. 10.

Jude v. 3.



## The Epistle

*the Chaos of endless controversies) the old Practice of true Piety, which flourished before these Controversies were hatched: which my poor labours (in a short while) come now forth again the 33 time, under the gracious protection of your Highnesss favour: and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all ages been held the truest honour: how much more honourable is it, in so impious an age, to be the true Patron and Pattern of Piety? Piety made David, Solomon, Jehosaphat, Ezéchias, Josias, Z:rubbabel, Constantine, Theodosius, Edw. the sixth, Queen Elizabeth, Prince Henry, and other religious Princes, to be so honoured, that their names (since their deaths) smell in the Church of GOD like a precious oynment, and their remembrances sweet as Honey in all mouthes, and as Musick at a Banquet of Wine: when as the lives of others, who have been godlesse and irreligious Princes, doe rot and stink in the memory*

Eccl. 7. 3.

Eccl. 49. 1.

## Dedicatory.

memory of Gods people. And what honour is it for great men to have great Titles on earth, when God counts their names unworthy to be \* written in his Book of life in Heaven?

*It is Piety that embalms a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all (especially to Princes:) What argument is more fit, both for Princes, and People to study, than that which teacheth sinful man to deny himself, by mortifying his corruption, that he may enjoy Christ, the Author of his salvation? to renounce these false and momentary pleasures of the World, that he may attain to*

\* Luk. 10.

20.

Apoc. 17. 8

Exod. 34.

29, 30.

2 Cor 3. 18

## The Epistle

the true and eternal joyes of heaven; and to make them truly Honourable before God in Piety, who are now onely honorable before men in vanity. What charges soever we spend in earthly vanities, for the most part, they either die before us, or we shortly dye after them: but what we spend like <sup>1</sup> Mary in the Practice of Piety, shall remain our true memorial for ever. For, <sup>2</sup> Piety hath the promise of this life, and of that which shall never end. But <sup>b</sup> without Piety, there is no internal comfort to be found in Conscience, nor external peace to be looked for in the World, nor any eternal happiness to be hoped for in Heaven. How can Piety but promise to her self a zealous Patrone of your Highness? being the sole Son and Heir of so gracious and great a Monarch, who is not onely the Defender of the Faith by Title; but also a Defender of the Faith in truth: as the Christian World hath taken notice, by his learned confuting of Bellarmine's over-spreading Heresies; and his

<sup>1</sup> Mat. 26.  
13.  
<sup>a</sup> 2 Tim.  
4.8.  
<sup>b</sup> Principi-  
bus ad sa-  
lutem sola  
satis vera  
est pietas:  
absque illâ  
vero nihil  
est vel ex-  
ercitus, vel  
imperatoris  
fortitudo,  
vel appa-  
ratus reli-  
quus.  
Zozom.  
Ecclesi.  
Hist. lib. 9.  
cap. 1.

## Dedicatory.

*his suppressing, in the blade of Vorstius, Athean Blasphemies. And how easie is it for your Highness to equal ( if not exceed ) all that went before you, in Grace and Greatness? if you do but set your heart to seek, and to serve God, considering how religiously your Highness hath been educated by godly & vertuous Governours & Tutors; as also that you live in such a time, wherein Gods providence, and the Kings religious care have placed over this Church (to the unspeakable comfort thereof) another venerable Jchojada, that doth good in our Israel, both towards God, & towards his house: of whom your Highness, at all time, in all doubts, may learn the sincerity of Religion, for the salvation of your inward Soul; and the wisest counsel for the direction of your outward state. And to excite you therather to the zealous Practise of divin: Piety, often suppose with your self, that your Highness heares your religious Father James, speaking unto you, as sometimes holy David spake to his*

*Son*

The Honorable  
Sir Robert  
Cary, Kt.  
and the religious  
Lady Cary  
his Wife.  
Mr. Tho.  
Murray.  
Sir James  
Fullerton.  
2 Chron.  
24.16.  
The gracious Arch-  
bishop of  
Cant. G.A.

1 Chron.  
28.9.

## The Epistle, &c.

Son Solomon : And thou Charles my Son , know thou the God of thy Father , and serve him with a perfect heart , and with a willing mind : for the Lord searcheth all hearts , and understandeth all the imaginations of the thoughts : if thou seek him, he will be found of thee ; but if thou forsake him , he will cast thee off for ever.

*To help you the better to seek and serve this God Almighty, who must be your chief Protectour in life, and onely comfort in death , I here once again, on my bended knees , offer my old mite new stamp, into your Highnesse hands : dayly for your Highnesse, offering up unto the most High, my humblest prayers, that as you grow in age and stature , so you may ( like your Master Christ ) increase in wisdom and favour with God and all good men. This sute will I never cease : In all other matters I will ever rest*

*Your Highnesse humble servant  
during life to be commanded*

LEWES BAILY.



42

A D

# CAROLUM PRINCIPEM.

*Tolle Malos, extolle Pios, cognosce Teipsū;  
Sacra tene, Paci consule, disce pati.*







## TO THE DEVOUT READER.



*Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to add some points, to amplify others. To satisfy whose Godly requests, I have done my best endeavour; and withall finished all that I intend in this argument. If thou shalt hereby reap any more profit, give God the more praise, and remember him in thy prayers, who hath vowed both his life, and his labours, to further thy Salvation, as his own.*

*Farewell in the  
Lord  
J E S U S.*

THE



## THE CHIEF CON- TENTS OF THIS BOOK.

**A** Plain description of God, in respect  
of his Essence, Persons, and Attri-  
butes, so far as every Christian  
should competently endeavour to  
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# THE PRACTICE OF PIETY,

Directing a Christian  
how to walk, that he  
may please God.



*Hoever* thou art  
that lookest into  
this *Book*, never  
undertake to read  
it, unless thou first  
*resolve* to become  
from thy heart, an unfeigned *Practi-*  
*tioner of Piety*. Yet read it, and that  
*speedily*, lest before thou hast read it  
over, *God* (by some unexpected  
death) cut thee off, for thine inve-  
terate *Impiety*.

The



The Practice of Piety consists

1. In knowing

1. The Essence of God, and that, in respect of

1. The diverse manner of being therein, which are three Persons: 1. Father. 2. Son. 3. Holy Ghost.

2. The Attributes thereof, which are either,

Nominal: or

1. Absolute, 1. Sim-  
pleness.

2. Infiniteness.

1. Life.

2. Understanding.

3. Will.

4. Power.

5. Majesty

Real,

2. Relative,

2. Thy own self in respect of thy state of 1. Corruption. 2. Renovation.

2. In glorifying God aright

1. By thy life, in dedicating thy self devoutly to serve him,

Ordinarily,

1. Privately, in thine own person.

2. Publicly, 1. With thy family every day.

2. With the church on the Sabbath day.

Extraordinarily, by 1. Fasting 2. Feasting

2. By thy death, in dying 1. In the Lord. 2. For the Lord.

Unless

Unless that a man doth truly know God, he neither can, nor will worship him aright; for how can a man love him, whom he knoweth not? and who will worship him whose help a man thinks he needeth not? and how shall a man seek remedy by Grace, who never understood his misery by Nature? Therefore (saith the <sup>a</sup> Apostle) He that cometh to God, must beleeve that God is, and that he is a rewarder of them that seek him.

And for as much as there can be no true Piety, without the knowledge of God; nor any good Practice, without the knowledge of a mans own self: we will therefore lay down the knowledge of Gods Majesty, and Mans misery, as the first and chiefeft grounds of the Practice of Piety.

*Tum Deum  
amare libet,  
cum persua-  
sū habemus  
ipsum esse  
optimum  
maximum,  
ubiq; præ-  
sentem, om-  
nia in nobis  
efficientem,  
eum in quo  
vivimus,  
movemur,  
sumus, Buc.  
in Ps 115.  
a Heb 11.6  
Danda in-  
primis opera  
est, ut Deum  
norimus,  
quotquot  
fœlices esse  
volumus.  
Quid nosis,  
si te ipsum  
necis?*



A PLAIN  
DESCRIPTION  
of the Essence and At-  
tributes of God, out of the  
holy Scripture, so far forth as  
every *Christian* must com-  
petently know, and ne-  
cessarily believe, that  
will be saved.



Although no crea-  
ture can define  
what God is, be-  
cause he is <sup>a</sup> incom-  
prehensible, and  
<sup>b</sup> dwelling in inac-  
cessible light: yet it hath pleased his  
Majesty to reveal himself in his  
Word unto us, so far as our weak  
capacity can best conceive him.

Thus:

God is that <sup>c</sup> one <sup>d</sup> spiritual and  
<sup>e</sup> infinitely <sup>f</sup> perfect <sup>g</sup> Essence, whose  
being is <sup>h</sup> of himself eternally.

<sup>a</sup> Psa. 143.

3.

<sup>b</sup> 1 Tim.

6.16.

<sup>c</sup> Deut. 1.

4. & 4.35.

& 32.39.

& 6.4.

Isa. 45.6,

7.8.

1 Cor. 8.4.

Eph 4.5,6

1 Tim. 2.5

<sup>d</sup> Joh. 4.24

2 Cor. 3.17

<sup>e</sup> 1 Kings 8.17. Psa. 145.51. <sup>f</sup> Deut. 32.4. <sup>g</sup> Exod 3.

14. <sup>h</sup> 1 Cor. 8.6. Act. 17.25. Rom. 11.36.

In

In the *Divine Essence*, we are to consider two things: First, the *divers manner of being therein*: Secondly, the *Attributes thereof*.

The *divers manner of being therein*, are called <sup>i</sup> persons.

A Person is a <sup>k</sup> distinct subsistence of <sup>i</sup> the whole God-head.

There are <sup>m</sup> three Divine Persons, the Father, the Sonne, and the Holy Ghost: These three Persons are not three several substances, but three distinct subsistences; or three divers manner of beings of <sup>n</sup> one and the same substance, and Divine Essence. So that a Person in the God-head, is an Individual understanding, and Incommunicable subsistence, living of it self, and not sustained by another.

In the unity of the God-head, there is as a <sup>o</sup> plurality, which is not accidental (for God is a most pure act, and admits no accidents:) nor essential, (for God is one Essence

i Heb. 1. 3.  
k Joh. 1. 1.  
& 5. 31. 37.  
& 14. 16.  
l Col. 2. 9.  
Joh. 14. 9.

m Gen. 1.  
26. 3. 22. &  
11. 7.  
Exo. 20. 2.  
Hos. 1. 4. 7.  
Isa. 63. 9,  
10.  
Zech. 3. 2.  
Hag. 2. 5, 6  
i Joh. 5. 7.  
Mat. 3. 16,  
17. & 28.  
19.  
John 14.  
25.  
2 Cor. 13.  
13.

n Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia, Aug. lib. 6. de Trin. cap. ult. o Gen. 1. 26. & 3. 22. & 11. 7. Isa. 6. 8.

onely

\* *Personæ  
divinitatis  
distinguan-  
tur persona-  
liter, sive  
πρόσωπον  
ὑπάρξει.*  
o Deus est  
indivise u-  
nus in Tri-  
nitate, &  
inconfuse  
trinus in  
unitate,  
Justin. in  
id. 3016.

onely ) but \* *personal*.

The persons in this one *Essence* are but *three*. In this ° *Mystery* there is *alius & alius*, another and another : but not *aliud & aliud*, another thing, and another thing.

The *Divine Essence* in it self, is neither *divided* nor *distinguished* : But the three Persons in the *Divine Essence* are distinguished among themselves three manner of ways.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. By their *Names*, thus.

**T**He first person is named the *Father*; first, in respect of his <sup>k</sup>*natural Sonne Christ*; secondly in respect of the *Elect*, his <sup>l</sup>*adopted sons*, that is, those who being not his sons by *Nature*, are made his sons by *Grace*.

The second Person is named the <sup>m</sup>*Son*, because he is <sup>n</sup>*begotten* of his ° *Fathers substance* or *nature*; and

k Mat. 11.  
27.  
Mar. 3. 17.  
l 1 a 63 16.  
Eph 3. 14,  
15.  
m Prov 30.  
4.  
n Psal 2. 7.  
o Heb. 1. 3.  
Phil 2. 6.

and he is called the *Word*. 1. Because the \*conception of a *word* in mans mind, is the neereſt thing, that in ſome ſort can ſhadow unto us the manner how he is eternally begotten of his Fathers ſubſtance; and in this reſpect he is alſo called the *Wiſdom of his Father*, Pro. 8. 12. Secondly, becauſe that by \*him, the Father hath from the beginning declared his wil for our ſalvation: hence he is called *λόγος* *quasi λόγος*, the perſon ſpeaking with, or by the Father. Thirdly, becauſe he is the chief \*argument of all the *Word of God*; or that *Word* whereof God ſpake when he promiſed the bleſſed ſeed to the Fathers under the Old Teſtament.

The third perſon is named the *Holy Ghoſt*; firſt, becauſe he is \*ſpiritual without a body: Secondly, becauſe he is ſpired, and as it were breathed from both the \*Father and the Sonne, that is, proceedeth from them both. And he is

\*Basil ſup.  
5. Johan.  
Sicut mens  
cogitando  
in ſeipſam  
reflectitur  
ὁ λόγος  
internum  
modo ineff-  
fabili ge-  
nuit: Et ſi-  
cut exterior  
λόγος, λόγος  
interioris  
\*figies  
quasi eſt:  
ita aternus  
ille λόγος  
ὁ πατρὸς  
aterni Pa-  
tris imago  
eſt, ὁ μα-  
jeſtatis  
character.

Heb. 1. 3.

\*Joh. 11.

18.

Iren. l. 4. c.

14.

\*A. 10.

43.

Heb. 11.

Lu. 24. 27. Joh. 5. 45. A. 3. 22. \*If. 63. 10. 2 Cor. 13. 31

\*Joh. 4. 14. 2 Cor. 3. 17. Io. 20. 21. 22. Gal. 4. 6. Ioh. 25

26.

B

called



xPet. I. 15

16.

y 1 Cor. 2.

18.

1 Thel. 5.

23.

1 Pet. I. 2.

a Origo es-  
sentia in  
divinis nul-  
la est, origo  
personarum  
ocū habet  
in filio &  
spiritu san.  
bMat. 28.

19.

cJoh. 5. 7.  
Ideo dicitur  
Pater αὐτῶν  
Χδς & αὐτῶν  
ιητθ.

dFilius dei  
ὁ ἄριστος, quo  
ad essentia  
absoluta,  
est quidē a  
seipso &  
αὐτοθεος,  
sed ratione  
θεοπνύ-

παρῆστος, sive esse personalis per aeternā generationē a Pa-  
tre existit: ideoq; non est αὐτοῦ σίτος. Joh. 38. 27. Jo. 5. 19

holy both because he is <sup>a</sup> holy in his own nature, & also the immediate <sup>1</sup> sanctifier of all Gods Elect people.

2. By their Order, Thus.

**T**HE Persons of the Godhead are either the Father, or those which are <sup>a</sup> of the Father.

The Father is the <sup>b</sup> first person in the glorious Trinity, <sup>c</sup> having neither his being nor beginning of any other, but of himself; begetting his Son, and together with his Son sending forth the Holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personal existence have the whole divine Essence eternally communicated unto them from the Father. And those are either from the Father alone, as the Son, or from the Father and the Son, as the Holy Ghost.

The Son is the second Person in that glorious Trinity, and the onely begotten Sonne of his Father, not by Grace but by nature; having his <sup>a</sup> being of the Father alone,

and the whole being of his Father, by an eternal, and incomprehensible generation; and with the Father sendeth forth the Holy Ghost. In respect of his absolute Essence, he is of himself, but in respect of his Person, he is, by an eternal generation of his Father. For the Essence doth not beget an Essence, but the person of the Father begetteth the person of the Son, and so he is God of God, and hath from his Father the beginning of his Person and Order, but not of Essence and Time.

The Holy Ghost is the third Person in the blessed Trinity, & proceeding, and sent forth equally from both the Father and the Son, by an eternal incomprehensible spiration. For as the Son receiveth the whole divine Essence by generation, so the Holy Ghost receiveth it wholly by spiration.

e Psal. 2. 7.  
 Heb. 1. 5.  
 Aliud est  
 habere Es-  
 sentiam di-  
 vinam à  
 seipso &  
 habere Es-  
 sentiam di-  
 vinam à  
 seipso exi-  
 stentem:  
 remota e-  
 nim relati-  
 one ad Pa-  
 trem sola  
 restat Es-  
 sentia quæ  
 est à seipso;  
 hinc filius  
 dicitur  
 principia-  
 tus, non es-  
 sentiatus:  
 Th. Sum.  
 pag. q. 33.  
 f. Joh. 5. 26  
 Joh. 15. 15

Therefore Rom. 8. 9. The Holy Ghost is called the Spirit of Christ. g Spiritus S. à Patre & à Filio procedit; tanquam ab uno & eodem principio, in duobus tantum personis subsidente, non autem tanquam à duobus ac diversis principis.

This Order betwixt the three persons appeares, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost* proceeding from both.

This Order serves to set forth unto us two things: first, the manner how the *Trinity* worketh in their eternal actions; as that the *Father* worketh of himself, by the *Sonne*, and the *Holy Ghost*; the *Sonne* from the *Father* by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, to distinguish the first and immediate beginning, from which those externall and common actions do flow. Hence it is that forasmuch as the *Father* is the fountain and original of the *Trinity*, the beginning of all external working, the *Name of God* in relation, and the title of *Creator* in the *Creed* are given in a special manner to the *Father*; our *Redemption* to the *Son*; and our *Sanctification* to the person of the *Holy Ghost*, as the immediate agents of those actions.

And

\* Hinc Dei  
nomen saepe  
in scriptu-  
ris Patri  
et Filio  
tribui-  
tur.

Ioh. 14. 1.

Rom. 8. 3.

1 Cor. 8. 6.

1 Cor. 15.

24.

And this also is the cause, why the Son, as he is *Mediator*, referreth all things to the \* *Father*, not to the *Holy Ghost*; and that the Scripture, so often saith, that we are reconciled to the *Father*.

\* Vlt. 11. 25,  
25, 27.

This divine Order or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three persons, but for nature they are co-essential, for *Dignity* co-equal, for *Time* co-eternal.

Ioh. 1. 19, 30, 31,  
31, 32.  
Ioh. 12. 41, 42  
Ioh. 13. 49  
2 Cor. 2. 13, &c.

The whole divine essence is in every one of the three persons; but it was incarnated \* only in the second Person of the *Word*, and not in the person of the *Father*, or of the *Holy Ghost*, for three reasons.

\* Incarnatio  
verbi proprie  
non Patri,  
non Spiritui  
Sancto nisi  
κατ' εὐδο-  
κίαν καὶ θαυ-  
μασίαν  
competit.  
Damasc. de  
orth. fid. c. 13  
Implevit carnem  
Christi Pater  
& Spiritus S. sed  
majestate, non  
suscceptione,  
Aug. serm. 3. de  
Temp.

First, that God the *Father* might the rather set forth the greatnesse of his love to *Mankind*; in giving his *first* and *only begotten Son*, to be incarnated, and to suffer death for mans salvation.

Ioh. 3. 6. Ro. 8. 12. & 5, 8, 10. Hoc mirum scdus semper mens cogiter; uno hoc ne dubita scdere paria salus, Mel. Ut qui erat in divinitate dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret qui non esset eterna natiuitate filius, Aug.

Congruebat  
 filium assu-  
 mere hu-  
 manā na-  
 turā, ut hæc  
 persona,  
 quæ est  
 substantia-  
 lis imago  
 æterni Pa-  
 tris, resti-  
 tueret ima-  
 ginem Dei  
 in nobis  
 corruptam.  
 Athan.  
 Heb. 2. 17,  
 18.  
 \* Heb. 4. 15  
 \* Infirmita-  
 tes mera  
 privationis  
 non prave  
 dispositio-  
 nis. Huma-  
 na natura  
 est distin-  
 ctū indivi-  
 duū à na-  
 tura divi-  
 na, etsi non  
 distincta  
 persona.  
 Keck. Syst.  
 Theol. 1. 3.

Secondly, that he who was in his Divinity, the Son of God, should be in his Humanity the Son of Man; lest the *name of Son* should pass unto another, who by his eternal nativity was not the Son.

Thirdly, because it was meetest, that that *person* who is the *substantial Image* of his eternal Father, should restore in us the *spiritual Image of God* which we had lost.

In the Incarnation, the God-head was not turned into the Manhood, nor the Manhood into the God head; but the Godhead, as it is the second person, or word, assumed unto it the Manhood, that is, the whole nature of man, body and soul; and all the natural properties and \*infirmities thereof, *sin* excepted.

The second Person took not upon him the *person* of man, but the *nature* of man. So that the humane nature hath no personal subsistence of its own (for then there should be two Persons in *Christ*) but it subsisteth in the *Word*, the second Person. For as the soul and body

body make but one Person of man;  
so the God-head and Man-hood  
make but one person of Christ.

The two natures of the Godhead  
& Manhood are so really united by  
a *personall union*, that, as they can  
never be separated asunder, so are  
they never *con'counded*, but remain  
still distinguished by their severall  
and Essentiall properties, which  
they had before they were united.  
As for example, the *infiniteness* of  
the *Divine*, is not communicated  
to the *Humane* nature, nor the  
*finiteness* of the *humane*, to the *di-  
vine nature*.

Yet by reason of this personall  
union there is such a communion of  
the properties of both natures, that  
that which is proper to the one, is  
sometimes attributed to the other  
nature. As that God purchased the  
Church with his own blood: And  
that he will judge the World by that  
Man whom he hath appointed. Hence  
also it is, that though the *humani-  
ty* of Christ be a created, and ther-  
fore a *finit* and *limited* nature, and  
cannot

Vniri Hypo-  
staticè Deū  
& hominē  
nihil est a-  
liud, quam  
naturam  
humanam  
non habere  
propriā ex-  
istentiā, sed  
assumptam  
esse à verbo  
aeterno, ad  
ipsam verbi  
subsistentiā  
Bellar. de  
Incarn. l. 3  
cap. 8.

\*Salvis &  
distinctis  
manētibus  
proprietati-  
bus natu-  
ra tam as-  
sumentis,  
quam as-  
sumpta.

Act. 10. 20

Act. 7. 31



Dr. Field of the  
Church Book, 3.  
c. 35.

\* Secundum esse  
naturale  
Christus non  
est ubique.

\* Secundum esse  
personale  
Christus est  
ubique.

cannot be every where present, by actual position, or locall extension, according to his *natural being*: yet because it hath communicated unto it the *personal subsistence* of the *Son of God*, which is infinite, and without *limitation*; & is so united with God, that it is *nowhere severed* from God; the body of Christ, in respect of his *personal being*, may rightly be said to be *every where*.

3. *The actions by which the three persons be distinguished.*

**T**he *actions* are of two sorts, either *External*, respecting the creatures; and those are after a sort common to *every one* of the three *Persons*; or *Internal*, respecting the *Persons only* amongst themselves, & are altogether *incommunicable*.

The *External* and communicable *actions* of the three persons are these.

The *Creation* of the world peculiarly belongeth to God the *Father*.  
The redemption of the Church, to  
God

I. operibus ad  
exteriorem personam  
operantur  
tamen, servato  
ordine personarum  
in operando.

God the Son: And the *sanctification* of the *Elect*, to God the *Holy Ghost*. But because the \**Father* created, & still governeth the World by the Son in the *Holy Ghost*, therefore these external actions are indifferently in \**Scripture* oftentimes ascribed to each of the three Persons, and therefore called *communicable*, and divided *Actions*.

The *Internal* and incommunicable *Actions*, or *properties* of the three Persons are these:

1. To beget, and that belongeth only to the *Father*; who is neither made, created, nor begotten of any.

2. To be begotten, and that belongeth onely to the *Son*, who is of the *Father* alone, not made, nor created, but begotten.

3. To proceed from both, and that belongeth onely to the *Holy Ghost*, who is of the *Father* and the *Son*; neither made, created, nor begotten, but proceeding.

So that when we say that the *Divine Essence* is in the *Father* unbegotten, in the *Sonne* begotten,

B 5

and

\*Rom. 11. 36.

\* As Redemption, Act. 20. 28 & sanctification.

1Pet. 1. 2. to the Father Creation, 1 Joh. 3.

& Sanctification, 1Cor. 1. 2.

to the Son, Creation, Ps. 33. 6. & Redemption, Eph. 4. 30.

to the Holy Ghost, Jointly all to each.

1Cor. 6. 11. Opera Trinitatis ad extra indivisa, ad intra divisa.

Persona nomen,  
non est aliquid  
abstractum ac  
separatum:  
Falsus the. dif. a  
persona est ipsa  
essentia divina,  
contracta ad  
certum &  
peculiarem  
subsistendi  
modum.  
Zanchius,  
Persona gignit,  
& gignitur:  
Essentia nec  
gignit, nec  
gignitur, sed  
communicatur,  
Alsted.

\* Quam unum  
cogito, trium in-  
comprehensibili-  
tate involvor.  
Nazian.

and in the *Holy Ghost* proceeding ; we make not three *Essences*, but onely shew the *divers* manners of *subsisting*, by which the same most *simple, eternal and unbegotten Essence* *subsisteth* in each person, namely, that it is in the *Father* by *generation*, that it is in the *Son* *communicated* from the *Father* by *generation*; and in the *Holy Ghost* *communicated* from both the *Father* and the *Son*, by *proceeding*.

These are incommunicable *Adi-  
ons*, and do make, not an *essential*, *accidental*, or *rational*, but a *real distinction* betwixt the three *Persons*. So that he who is the *Father* in the *Trinity*, is not the *Son*; he who is the *Son* in the *Trinity*, is not the *Father*; he who is the *Holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* and the same *Essence* common to \* all three. As therefore we believe, that the *Father* is *God*, the *Son* is *God*, and the *Holy Ghost* is *God*, so we likewise be-  
lieve

lieve that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this real distinction, the person of the one is not, nor never can be the person of the other. The three Persons therefore of the Godhead, do not differ from the Essence, but \* *formally* ; but they differ *really* one from another, and so are distinguished by their *hypostatical* properties. As the Father is God, begetting God the Son ; the Son is God, begotten of God the Father ; and the Holy Ghost is God, proceeding from both God the Father, and God the Son.

Hence it is, that the Scriptures use the name of God two manner of wayes : Either \* *Essentially*, and then it signifieth the three Persons conjointly, or \* *Personally*, and then by a *Synecdoche* it signifieth but one of the three Persons in the Godhead. As the Father,

Quamvis persona cum essentia non sit omnino idem, non tamen ab ea est omnino aliud differ enim numero quia si in divinis foret quaternitas, non te, quia essentia de personis prædicitur sed formaliter.

τὸ λόγῳ

sive ratione ratiocinantes. Essentia divina non differt a personis, ut res a rebus, sed ut res a suis modis ; nam in Deo non est res, & res, sed res & modus rei.

ὁ πῶς ἐστὶν

Nomen Dei essentialiter positum, non minus filium & spiritum sanctum, quam Patrem designat \* ὕψιστῳ, sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate ; scrutari hoc temeritas est, credere pietas, nosse vere vita æterna. Bern.

\* Neque ad lo-  
quendum dignè  
de deo lingua  
sufficit, neque ad  
prescribendum  
intellectus apta-  
valet: magis  
ergo glorificare  
nos convenit  
deum, quod  
talis est, qui &  
intellectum tran-  
scendit, &  
cognitionis ini-  
rium superat,  
Chrysost. Hom.  
2 He.

\* De deo loqui  
etiam vere eri-  
colosissimum  
est, Arnob.

\* Lingua, men-  
te, & cogita-  
tione horreo:  
quoties de deo  
sermonem ha-  
beo, Naz.

1 Tim. 2. 5. or the Son, Act. 20. 28.

1 Tim. 3. 16. or the holy Ghost, Act.  
5. 4. 2 Cor. 6. 16.

And because the Divine Essence  
(common to all the three persons)  
is but *one*, we call the same *Unity*.  
But because there be *three distinct*  
*Persons* in this one indivisible Es-  
sence, we call the same *Trinity*. \* So  
that this *Unity* in *Trinity*, & *Trinity*  
in *Unity*, is a holy \* *Mystery*, ra-  
ther to be religiously adored by  
*Faith*, than \* curiously searched by  
*reason*, further than God hath re-  
vealed in his Word.

*Thus far of the divers manners of  
being in the Divine Essence: now  
of the Attributes thereof.*

**A**t *Tributes* are certain descrip-  
tions of the Divine Essence,  
delivered in the Scriptures, accor-  
ding to the *weakness* of our \* *capa-*  
*city*, to help us the better to under-  
stand the *nature* of Gods Essence,  
and to discern it from all other  
Essences.

a Condescendit.  
nobis Deus, ut  
non confarga-  
mus ei, Aug. de  
s. ec. c. 11. 2.

The *Attributes* of God are of two sorts, either *nominal* or *real*.

The *Nominal* Attributes are of three sorts; first, those which signify Gods *Essence*. Secondly, the *Persons* in the *Essence*. Thirdly, those which signify *his essential works*.

Of the first sort is the name \**Jehovah*, or rather \**Hajah*, which signifieth *eternal being of himself*, in whom being without all beginning and end, all other beings both begin and end, *Isa. 42.8. Psalm 83.18.*

God tells *Moses*, *Exodus 6.3.* that he was not known to *Abraham*, *Isaac*, and *Iacob* by his name *Jehovah*. Not but that they knew this to be the name of God (for they used it in all their Prayers) but because they lived not to see God effecting indeed that which he promised them, in graciously delivering their seed out of *Egypt*, and in giving them the *real possession of Canaans land*, and so to be not only God *Almighty*, by whom all things were made, but also performing indeed to the chil-

\* *Exod. 19. 3.*  
Ab Havah vel  
Hajah, Esse: nam  
ita Deus est a  
seipso, ut sit su-  
um esse, &c.

αὐτοῦ.  
Omnes hujus  
nominis literæ  
sunt spirituales,  
ut denotetur  
dñm esse spiri-  
tū.

P. Min. loc.  
com. cap. 11.  
P. Montan. de  
arc. serm. c. 1.  
\* *Jehovah* non  
habet plurale, &c.  
In scripturis soli  
vero Deo tribui-  
tur.

Locus *Exo. 6.3.*  
Intelligendus est  
de gradibus di-  
vinarum patri-  
fctionum. Ger.  
loc. 3. de Nat.  
Dei.



Ex usu  
scripturæ  
res tunc di-  
cuntur fieri  
quando fi-  
unt mani-  
feste. Sic  
diciur Spi-  
ritus San-  
ctus nondū  
erat, id est  
nondum  
innotuerat.  
Alsted  
Lex. Theol.  
cap. 2.  
Quod licet  
scribere,  
effa: i cur  
non liceret?  
Theod.  
in Epit.  
Ens eter-  
num, εὐὸν.  
Fons est  
ωὐὸν  
ὁ γίγας.

children, that which he promised in his Word to the *Fathers*, which this name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the *universal creation* had his absolute being, *Gen. 2.24*. And this admirable name is engraven on the *Decalogues* forehead, which was pronounced upon the *Israelites* deliverance, to be the *Rule of Righteousness*, after which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be no sin to write it, why should it be unlawfull to pronounce it?

This Holy Name of God teacheth us:

First, what God is in himself, namely, *an eternal being of himself*.

Secondly, how he is unto others, because that from him *all other Creatures* have received their Being.

Thirdly, that we may confidently believe his promises; for he

is named *Jehovah*, not onely in respect of *being*, & causing all things to *be*, but especially in respect of his *gracious promises*, which without faile he will fulfill in his appointed time, and so cause that to *be*, which was not before. And so this *name* is a *golden pledge* unto us, that because he hath *promised*, he will surely upon \* our *Repentance* forgive us all our sins; at the time of death, \* receive our *souls*; and in the *Resurrection*, \* raise up our *bodies* in glory to life everlasting.

The second name denoting Gods Essence, is *Ehejeh*; but once read, *Exod. 3. 14.* of the same root that *JEHOVAH*, and signifieth I AM, or I WILL BE; for when *Moses* asked God by what name hee should call him, God then named himself, *Ehejeh Ather Ehejeh, I am that I am; or, I will be that I will be*: signifying that he is an *eternal, unchangeable being*: For seeing every creature is temporary & mutable, no creature can say, *Ero qui ero, I will be that I will be*. This name in the

*In promissionibus Jehovab est*  
v.

\* *Isa. 55. 7.*

\* *Joh. 12. 26.*

*Joh. 14. 2, 3:*

\* *Iob 6. 40.*  
*Iohn 11. 5*

\* ὁ ὢν, καὶ  
ὁ ἦν, καὶ ὁ  
ἔρχόμενος.

New Testament is given to our Lord Christ, when he is called *Alpha and Omega, the beginning and the ending,\* which is, was, and which is to come, the Almighty*, Apoc. 1.8. For all time: past, and to come, is aye present before God. And to this name, Christ himself alludeth, John 8.58. *Before Abraham was, I A.M.*

This name should teach us likewise to have alwaies present in our minds our first *creation*, present *corruption*, and future *glorification*; and not content our selves with *I was good*, or *I wil be good*, but to be good presently; that when ever God sends for us, he may finde us prepared for him.

\* Deus est  
causa cau-  
sarum &  
Ens entium.  
aPs. 68. 19  
Ps. 101. 18  
Ps. 111. 1,  
&c.  
Ps. 113. 19  
Ps. 115. 17  
18.  
Ps. 126. 19  
Ps. 118. 5.  
14.  
Ps. 25. 134

The third name is *Jah*, which as it comes of the same root, so it is the contract of *Jehovah*, and signifieth *Lord*, because he is the \* *beginning and being* of things. It is a \* name for the most part, ascribed unto God when some notable deliverance or benefit comes to pass according to his former promise; and

and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this Name *Jah*.

The fourth is *κύριος* Lord, used often in the *New Testament*; for *κύριος* or *κυριεύω* signifieth *I am*. Hence *κύριος* signifieth the first essence of a thing or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, & is so translated by the seventy Interpreters; for God is so a Lord, that he is of *\*himself* Lord of all. This name should alwaies put us in remembrance to *\*obey* his Commandments, and to fear his Judgements, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him doe what seemeth him good*, 1 Sam. 3. 18.

The fifth is *Θεός* God, 600 times used in the *New Testament*, and of prophane writers commonly. It is derived *\*ἀπὸ τοῦ θεῖν*, because he runs through, and compasseth all things; or *ἀπὸ τοῦ αἶν*, which signifieth to *burn and kindle*; for God

Iunius in  
Eirenico.

*αὐτοκύριος*  
Polan.  
Synt.  
*Theol.* 1. 2.  
cap. 6.  
*\*Mal.* 1. 6  
*\*Plato* in  
*Crat.* Hinc  
illud Vir-  
gil. Deum  
nempe ire  
per omnes  
terrasque  
tractusque  
maris.  
Zach.

\* Deus est  
lux.  
αὐτοφάνους.

Nomen Elo-  
him est per-  
sonarum  
διὰ πλῆθος  
Alsted.  
Quum Elo-  
him de una  
persona di-  
citur, Sy-  
necdochicè  
dictum est  
propter Es-  
sentia uni-  
tatē. Jun.

is *Light*, and the Author both of *Heat, Light, and Life*, in all *Crea- tures*, either immediately of him- self, or mediately by secondary causes. This name is used either *improperly*, or *properly*. *Improper- ly*, when it is given either *figura- tively* to Magistrates, or *falsly* to I- dols. But when it is properly and absolutely taken, it signifieth the *Eternal Essence* of God, being a- bove all things, and through all things; giving life and light to all creatures, and preserving & gover- ning them in their wonderfull frame and order. *God seeth all in all places*: Let us therefore every where take heed what we do in his sight,

*Thus far of the names which sig- nifie Gods Essence.*

The name which signifieth the persons in the *Essence*, is chiefly one, *Elohim*.

*Elohim* signifieth the mighty *Jud- ges*: it is a name of the plural num- ber, to expresse the *Trinity* of *Per- sons* in *Vnity* of essence. And to this purpose the *Holy Ghost* beginneth the

the holy Bible with this plural name of God, joyned with a verb of the singular number, as *Elohim Bara, Dii creavit*, \*The mighty Gods, or all the three persons in the Godhead created. The Jews also note in the verb *Bara*, consisting in the original of three Letters, the mystery of the Trinity. By *Beth, Ben*, the Sonne; by *Resh, Ruach*, the Spirit; by *Aleph, Ab*, the Father. But this holy mystery is more clearly taught by Moses, Gen. 3. 23. And Jehovah Elohim said, Behold, the man is become as one of us. And, Gen. 9. 24. Jehovah rained upon Sodom, and upon Gomorrah brimstone & fire from Jehovah out of heaven; \*that is, God the Son from God the Father, who hath committed all judgement unto the Son, Job 5. 22. See Ps. 33. 6. Isa. 53. 9, 10. The singular number of Elohim is *Eloah*, derived of *Alah*, he swore; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are onely to swear by the Name of God, which is the Great and

\*The like you may read, Deu. 6. 4. Josh. 24. 19.

\*Sic Marcus Arethusius in Smyrnenfi Consilio sanctè exposuit, Socrat. Eccl. Hist. lib. 2. c. 30.



and righteous Judge of heaven and earth.

This place  
well urged  
had grin-  
ded Arius  
in pieces.

\*Elohim  
Kedoshim  
Hii Dii  
sancti ipse.

This name *Eloah* is but seldom used, as *Hab.* 3. 3. *Job* 4. 9. *Job* 12. 4. and 15. 8. 36. 2. *Psal.* 18. 32. *Psa.* 114. ver. 7. Once it hath a Noun plural joyned to it, *Job* 35. 10. None saith, *Where is Eloah Gofai, the Almighty my maker*, to note the Mystery of the eternal Trinity. Many times also *Elohim* the plural number is joyned with a verb singular, to expresse more emphatically this mystery, *Gen.* 35. 7. 2 *Sam.* 7. 13. \* *Josh.* 24. 19. *Jer.* 10. 10. *Elohim* is also sometime Tropically given to Magistrates, because they are Gods Vicegerents, as to *Moses*, *Exod.* 7. 1. *Jehovah* said unto *Moses*, *I have made thee Elohim to Pharoah*, that is, I have appointed thee an Ambassador to represent the Person of the true three-one God, & to deliver his message and will unto *Pharoah*. As oft therefore as we read, or hear this name *Elohim*, it should put us in mind to consider, that in one divine Essence there

there are three distinct Persons, and that God is Jehovah Elohim.

Now followeth the Names which signify Gods Essential works, which are these five especially.

1. **E**L, which is as much as the strong God, \* and teacheth us, that God is not onely most strong and fortitude it self, in his own Essence, but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Isa. 6. 9. El Gibbor, The strong, most mighty God.* Let not Gods children fear the power of enemies, for *El* our God is more strong than they.

2. *Shaddai*, \* That is, *Omnipotent.* By this Name, God usually stiled himself to the Patriarches, *I am El Shaddai, The strong God; Almighty.* Because he is perfectly able to defend his servants from evil; to bless them with all spirituall and temporall blessings, and to perform all his promises which feeds his children with sufficiency of all grace, as the loving Mother the child, with the milk of her Breast.

\*Hence Eli in Hebrew.

\*Mat. 27. 46. & *Eloi*, in the Syriack, as

Mar. 15. 31 doth signify my God, 2Chr. 32. 8

\*The 70 turn it *אֱלֹהִים*

*אֱלֹהִים*. It is derived of *Dai*, sufficiency, & the relative, the same that *אֱלֹהִים*, or of *Shad*, a dug, because God

he

he hath made unto them for this life, & that which is to come. This name belongeth *only* to the Godhead, and to no creature, no, not to the *humanity of Christ*. This may teach us, with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. \* *Adonai*, my Lord; this name, as the *Masserets* note, is found 134 times in the Old Testament; and *logically* it is given to Creatures, but *properly* it belongeth to God alone. It is used, *Malac. i. 6.* in the plural number, to note the *mystery* of the holy *Trinity*: If I be *Adonim*, *Lords*, where is my fear? *Adoni*, the singular; *Adonim* the plural number. This name is given to *Christ*, *Dan. 9. 16.* Cause thy face to shine upon thy *Sanctuary*, that is desolate, for *Adoni* (the Lord *Christ*) his sake. The hearing of this holy name, may teach every man to obey *Gods Commandements*, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold

by

A name compounded of Ai, My, & Adon Lord. Adon derivatur ab Eden, basis, quia Deus est fundamentum, & sustentator omnium creaturarum. Hinc Adon, Dominus, cui rei domesticæ cura incumbit, & ei tanquam columnæ innititur. Quando de Creaturis usurpatur Adonai, est Iod cum patach: scilicet de Creatore cum eamete. Ab Adoni manifestasse videtur Ethnicorum Adhuc.

( by a particular hand of faith )  
upon his word and promise, and to  
challenge God in Christ to be his  
God, that he may say with *Thomas*,  
*Thou art my Lord, and my God.*

4. Is *Helion*, that is, most High, *Pf.*  
*9.2. Pf. 91.9. & 92.9. Dan. 4.17, 24,*  
*25, 34. A& 7.48.* This name *Gabriel*  
giveth unto God, telling the Vir-  
gin *Mary*, that the child which  
should be born of her, should bee  
the Son of the most High, *Luk. 1.*  
*32.* This teacheth, that God in his  
Essence and glory exceedeth infi-  
nitely all Creatures in Heaven and  
Earth. Secondly, that no man  
should be proud of any earthly  
honour or greatness.

\*Thirdly, if we desire true dig-  
nity, to labour to have communion  
with God in grace and glory.

5. *Abba*, a Syriack name signify-  
ing *Father*, *Romans 8.15.* This is  
sometimes used Essentially, as in the  
*Lords Prayer*; Secondly, Personally,  
as *Mat. 11.25.* For God is *Christ's*  
*Father* by nature, and *Christians* by  
adoption and grace. *Christ* is called  
the

So the De-  
vill stiled  
Christ the  
Son of God  
the most  
high, *Luk.*  
*8.28.*

\*For what  
is earthly  
greatnesse  
compared  
to Gods  
Highnesse?

\*Πατρὶς καὶ  
φῶς τῶν.

Of whose  
substance  
the light  
of the Sun  
is but a  
shadow.

b Jnh. 1.9.

the everlasting Father, Isa. 96. because he regenerates us under the New Testament. God is also called

\* *the Father of lights*, Jam. 1. 17.

because God dwelleth in inaccessible light, 1 Tim. 6. 16. and is the

Author, not onely of the Sunnes light, but also of all the light, both of natural reason, and supernatural grace, \* *Which lighteneth every man*

*that commeth into the World.* This

name teacheth us that all the gifts which we receive from God, proceed from his meer Fatherly love.

Secondly, that we should love him

again, as dear children. Thirdly,

that we may in all our needs and

troubles, be bold to call upon him

as a Father, for his help and suc-

cour. Thus should we not hear

of the sacred Names of God, but

we should thereby be put in minde

of his *goodness* unto us, and of our

*duties* unto him. And then should

we finde how comfortable a thing

it is, to do every thing in the *Name*

of God. A phrase usual in every

mans *tongue*: but the true comfort

thereof

therof (through ignorance) known to few mens hearts.

It is a great *wisdom*, and unspeakable matter for the strengthening of a Christians *Faith*, to know how in the meditaion of *Christ*, to invoke God by *such a name*, as whereby he hath manifested himself to be most willing, & best able to help and succour him in his present need or adversity. The *ardent desire* of knowing God, is the surest testimony of our love to God, and of Gods favour to us. *Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name: he shall call upon me, and I wil answer him, &c.* And it is a great strengthening of Faith with understanding to begin every action in the name of God.

*Thus far of the nominal Attributes.*

The *real Attributes* are of two sorts; either *absolute* or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to

Psa. 91. 14, 15.

*Intelligentia habent aliquid simile formæ: Solus Deus simplex est in quo nihil in potentia sed in actu omnia, imo ipse purus, primus, medius, ultimus actus.*

Scal. Exerc. 6.

Se&t. 2.

Just. Mart. qu. 129. ad Orthodoxos:



\* Intelligētia, cum sint entia alia ab infinito Ente, finita esse necesse est : nam duo infinita nequeunt esse, neq; in natura, neque extra naturā. Essentia duo principia prima. Sca. Exer. 359. Sec. 3  
 \* Act. 7. 48  
 Psalm 145  
 Job 11. 7, &c.  
 2 Chr. 2. 5, 6.  
 Psa. 139. 5, &c.  
 Jer. 23. 23, 24. \* Deus est ubiq;  
 non ita ut

any creature, but to God *alone*.

These are two; *Simpleness* and *Infiniteness*.

*Simpleness* is that wherby God is void of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible; so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three, because God is three, not by composition of parts, but by existence of Persons.

\* *Infiniteness* is that, wherby all things in God are void of all measure, limitation, and bounds above and beneath, before and after.

From these two do necessarily flow three other *absolute Attributes*.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, \*filling heaven & earth, containing all places, & not contained of any space, place, or bounds, and being no where absent, is every wher present.

in dimidia parte sit dimidius, aut tanquam in maiore parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis Sphæra, cuius centrum est ubique, circumferentia vero nusquam. Trism.

There

There are four degrees of Gods presence : The first is *universal*, by which God is repletively every where, *inclusively* no where.

Secondly, *special*, by which God is said to be in *Heaven*, because that \*there his *Power, Wisdom*, and *Goodness* is in a more excellent manner seen and enjoyed; as also because that usually he doth from thence pour forth his  *blessings* and  *judgements*.

Thirdly, *more special*, by which God \* dwelleth in his *Saints*.

Fourthly, *most special*, and altogether singular, by which the whole fulness of the Godhead \* dwelleth in Christ bodily.

2. *Unchangeableness*, whereby God is void of all change; both in respect of his \* *Essence*, and \* *Will*.

3. *Eternity*, whereby God is without beginning of daies, or end of time, and without all bounds of \* *precision* or *succession*.

\* Isa. 44. 6. Jam. 5. 19. Dan 6. 26. Heb. 1. 12. Apoc. 4. 8. *Creatura quadam aterna sunt à posteriore: à priori solus Deus est aternus.* Alsted. Lex. Theol. cap. 2.

\* pfa. 19. 1  
Hof. 2. 21.  
\* 1 Cor. 3.  
16. & 6. 19  
2 Cor. 6. 16  
\* Col. 2. 8.  
\* Ro. 1. 23.  
Isa. 40. 28.  
psal. 102.  
27. & c.  
\* Apo. 1. 8.  
1 Sam. 15.  
20.  
Nu. 23. 19.  
Mal. 3. 6.  
Ro. 11. 29.  
Jam. 1. 18.  
*Pœnitentia  
cum de Deo  
enumeratur  
non affectũ  
in Deo sed  
effectũ Dei  
in homini-  
bus signifi-  
cat.* Alsted.

*Thus far of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.*

Those are five.

- 1 *Life.* 2 *Understanding.* 3 *Will.*  
4 *Power.* 5 *Majesty.*

1. **T**He *Life of God* is that, by which, as by a most pure, and perpetual *Act*, he not only liveth of *himself*, but is also that *ever* and *overflowing* Fountain of *Life*, from which all creatures derive their *\* lives*; so as that *in him* they *live, move, breath, and have their being.* And because *only his Life* differs not from his *\* Essence*; therefore God is said *only to have immortality*, 1 Tim. 6. 16.

2. The *understanding*, or *knowledge of GOD*, is that whereby (by *one pure Act*) hee most per-

\* Acts 17.  
25, 28.

Acts 14.

15.

Psalms 42.

2.

Psalms 36.

16.

Hebr. 3.

12.

\* Hence it is that as God is called of the Hebrews *E-heie*, so likewise *Echeie*; and as of the Grecians, *ὁ ὢν*, so also *ὁ ζῶν*; and as of the Latins *primum ens*, so also *primum vivens*; for to *be*, and to *live*, is all one and the same in God.

fectly

fectly \* knoweth in himselfe all things that ever were, are, or shall be; yea the thoughts and imaginations of mens hearts.

This Knowledge of God is either general, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it; imposing to things contingent, the Lot of contingency, and to things necessary, the Law of necessity. And thus knowing all things in and of himself, he is the cause of all the knowledge that is in all; both men & Angels. Secondly, special, called the knowledge of Approbation, by which he particularly knoweth, & graciously acknowledgeth only his Elect for his own.

\* Understanding also contains the Wisdom of God, by which he most wisely created all things of nothing in number, measure, & weight, and still ruleth and disposeth them to serve his own most holy purpose & glory.

Kecker. Πάντα ἰδὼν διὰ τὸ ὁρθαλμὸς καὶ πάντα νοῶν διὰ τὸ νοῦν. Sap. Hence the Platonicks term God, ὁ ὅπῃ, all eye, seeing all.

\* 1Ki. 8. 39  
Ps. 44. 21.  
Psa. 139: 1.  
Jer. 17. 10.  
& 20. 12.

Luk. 16. 15  
Acts 2. 24.  
Hebr. 4. 12.  
Rom. 11.  
33. & 16. 17  
1 Tim. 2. 19  
Mark 7. 13

\* Intellectus scientia & sapientia in Deo non distinguuntur. Tilen. Nam sapientia in homine est habitus intellectus impressus qui de Deo dici non debet cujus intellectus est ipsa sapientia.

\*1 Tim. 2. 5

Rom. 9. 19

Ephes. 1. 5.

\*Deus voluntate sua cuncta constituit,

Trism. in 4.

Dial. Pim.

Hinc Or-

pheus,

Deum vo-

cat necessi-

tatem rati-

one sc. infe-

riorum, q. d.

omnia ipsi

parere co-

gantur.

\*Voluntas

Dei semper

impletur,

aut de no-

bis, aut à

nobis. De

nobis im-

pletur, sed

tamen non

implemus

eam quando peccamus; à nobis impletur, quando bonum fa-

cimus. Au. Ench. c. 100. Rom. 9. 11. Jam. 1. 21. \*1 Ioh. 3.

1. \*Pf. 43. 7. \*Gen. 4. 4. \*Norma justitie divinae est Dei

voluntas, quod enim vult, ideo est justum; non quia justum,

ideo vult. Eph. 1. 11. \*Ro. 2. 5. 2 Thes. 1. 6. &c. 2 Tim. 4. 8

Deut. 7. 9, 10.

The will of God is that, whereby of \* necessity he willeth himself, as the sovereign good; and (by willing himself) willeth most \* freely \* all other good things which are out of himself.

The will of God, though in it self it be but one, as is his Essence, yet in respect of the diversity of objects, and effects, it is called in the Scripture by divers names: as,

1. Love, whereby is meant

Gods eternal \* good will,

whereby he ordained his

Elect to be freely saved

through Christ, and \* be-

floweth on them all neces-

sary graces for this life, and

that to come, \* taking pleasure

in their persons & services.

2. Justice \* is Gods constant

will, whereby he \* recompen-

ceth men and Angels ac-

cording to their works;

\* punish

\* punishing the impenitent according to their *deserts*, called the justice of his *wrath*: and \* rewarding the faithful according to his promises, called the justice of his *grace*.

3. *Mercy*, which is \* Gods *meer good will*, and ready affection to forgive a penitent sinner, notwithstanding all his sins, and ill *deserts*.

4. *Goodness*, \* whereby God willingly *communicate* his good with his *Creatures*; and because he *communicates* it freely, it is termed *grace*.

5. *Truth*, whereby \* God willeth constantly those things which hee willeth: *effecting* and performing all

\* Deus principium & finem & media rerū omnium tenens, restaque linea incens, è vestigio habet dixit divi-  
na legis vindicem, simul ut quicquam Senectutis ejus prætermis-  
sum est. Arist. l. de mundo.  
\* Rom. 9. 15, 16.  
Ezek. 16:6  
\* psal. 103.

8. &c. Tit. 3. 4. *Semper invenies Deum benigniorem quā te culpabiliorem*, Serm. 11. Bern. *Vindictæ gladium misericordie oleo semper acuit*. Nicep. l. 17. c. 3. \* Ps 145. 7, 9, 16. Mat. 16. 17. *In creaturis multa inveniuntur bona, ergo creator multo magis est bonus*. Imo αὐτὰρ ὁ, ipsum bonum. \* Ios. 13. 14. psal. 146. 6. Num. 23. 19. *Veritas est harmonia tum intellectus & verborum cum rebus, tum etiā rerum ipsarum cum Ideis in mente divina*, Rec. *Veritas Deum verbis fides Dei dicitur, quod certō fiant, quæ ab ipso dicta sunt*. Item constantia, quia sententiam non mutat. Pol.



things which he hath spoken in his appointed time.

6. *Patience*, whereby God willingly forbeareth to punish the wicked, so long as it may stand with his Justice, and untill their \* sins be ripened.

*Ad pœnā tardus Deus est, ad præmia velox;  
Sed pensare solet vi graviore moram.*

7. *Holiness*, \* whereby Gods nature is separated from all prophaneſs, and abhorreth all filthineſs; and so being wholly pure in himself, delighteth in the inward and outward purity and chastity of his servants, which he infuseth into them.

8. *Anger*, \* whereby is meant Gods most certain and just Will, in chastening the Elect, and in revenging and punishing the Reprobate, for

\*2 pet. 3. 9

Rom. 2. 9.

Gen. 5. 16.

\*1 pet. 2. 5

1 Theſ. 4. 3

Heb. 12. 14

Mark 15. 9

*Quanta*

*sanctitas*

*Dei, ad cu-*

*jus aspe-*

*ctum sancti*

*Angeli ocu-*

*los pro sua*

*tenuitate*

*alis velan-*

*tes clamant*

*Sanctus,*

*Sanctus,*

*Sanctus,*

*Jehovah*

*zabaoth?*

*Iſa. 6. 2, 3. \*psal. 106. 23, 29, 40, 41. Num. 15. 11. Ira Deo est aliud quam voluntas puniendi, Aug. 15. de civit. Dei cap. 15. Anſel. lib. 7. cap. 6. Cur Deus Hom. Furor & ira in Deo non passionem mentis, sed ultionis acerbitem notant. Carth. in Apoc. 19.*

the

the injuries they offer to him and his chosen: and when God wil punish with rigour and severity, then it is termed *wrath*, \* *temporal* to the Elect, \* *eternal* to the Reprobates.

4. The Power of God is that whereby he can simply and freely do *whatsoever he will*, that is agreeable to his nature; and wherby, as he hath made, so he stil ruleth Heaven and Earth, & all things therein. This Almighty power of God, is either *absolute*, by which he can wil, & do more than he willeth or doth, *Mat. 3. 9.* and *20. 53.* *Rom. 9. 18.* Or *actual*, by which God doth indeed whatsoever hee will, and hindereth whatsoever he will not have done, *Psal. 115. 3.*

5. Majesty is that by which God of his own *absolute*, and free authority \* reigneth, and ruleth, as Lord and King over all Creatures visible and invisible: Having both the right & propriety in all things, as \* *from whom*, and *for whom* are

\* *1 Cor. 11. 2.*

\* *2 Thes. 1. 10.*

\* *Gen. 17.*

*Psa. 115. 3.*

*Mat. 11. 26*

*Eph. 1. 11.*

*Mat. 8. 2.*

*Deus potest omnia quæ contradi-  
ctionem non  
implicant.*

*Aqu. 1. qu.*

*25. art. 3. 2.*

*Omnipoten-  
tia excludit  
omnes defe-*

*ctus, qui  
sunt impo-  
tentia seu  
posse menti-  
ri, mori, pec-  
cari, &c.*

\* *1 Chron.*

*29. 11, 12.*

*2 Sa. 7. 22.*

*Apo. 9. 13.*

*13.*

\* *1 Chron.*

*22. 14.*

*Hinc Deus*

*dicitur,*

*deus pater*

\*Ro.9.15.

Ioh.4.11.

\*Lu.19.27

psal.2.9.

psal.110.1

\*Deus est  
Schaddai,  
five auras

non so-  
lum quia

Ipsē nihil  
desiderat,

sed etiam

quod nihil

in eo desi-

derari po-

test Creatu-

ra fecit

perfectas in

suo quasq;

genere, ergo

ipse perfe-

ctissimus est

in se & per

se, Scal.

Exer.146.

Sec.2.

Mar.14.61

Act.17.25

Rom.11.

33,36.

1 Tim.6.

15.

Mat.25.34

Jam.1.27.

all things; as also such a plenitude of power, that he can pardon the offences of all whom he \*will have spared, and subdue all his enemies, whom he will have \*plagued and destroyed, without being bound to render any Creature a reason of his doing; but making his own most holy, and just Will, his onely most perfect and eternall Law.

From all these Attributes ariseth one which is Gods soveraign blessedness or perfection.

Blessedness is that \*perfect and unmeasurable possession of joy and glory, which God hath in himselfe for ever: and is the cause of all the blisse and perfection that every Creature enjoyeth in his measure.

There are other Attributes figuratively and improperly ascribed unto God in the holy Scriptures, as by an Anthropomorphosis, the members of a man, eyes, ears, nostrils, mouth, hands, feet, &c. or the senses and actions of a man, as seeing, hearing,

ring, smelling, working, walking, striking, &c. By an *Antropopatheia* the affections & passions of a man, as gladness, grief, joy, sorrow, love, hatred, &c. or by an *Analogy*, as when he is named a *Lyon*, a *Rock*, a *Tower*, a *Buckler*, &c. whose signification every \* *Commentary* will expre.

*Of all these Attributes we must hold these general Rules.*

**N**O Attribute can sufficiently express the *Essence* of God, because it is infinite, and ineffable.

Whatsoever therefore is spoken of *G O D*, is not *G O D*, but serveth rather to help our weak understanding to conceive in our reason, and to utter in our speech, the *Majesty* of his *Divine Nature*, so farre as he hath vouchsafed to reveale himselfe to us in his *Word*.

1. All the Attributes of God belong to every of the three Persons, as well as to the *Essence* it selfe, with

\* See Master Wilsons Dictionary of the Bible, most profitable to this purpose.

*Attributa omnia propter trias personarum & singulis divinitatis personis competunt.*

with the limitation of a *personal propriety*. As the *mercy* of the *Father* is *mercy begetting* ; the *mercy* of the *Son* is *mercy begotten* ; the *mercy* of the *Holy Ghost*, is *mercy proceeding* ; and so of the rest.

3. The *Essential Attributes* of *God*, differ not from his *Essence*, Because they are so in the *Essence*, that they are the *very Essence* it self. \*In *God* therefore there is nothing which is not either his *Essence* or *person*.

4. The *Essential Attributes* of *God*, differ not *Essentially*, or *really* one from another (because whatsoever is in *God*, is *one most simple Essence* ; and one admits no division) but only in *our reason & understanding*, which being not able to know *Earthly things*, by one *simple Act*, without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the *Incomprehensible G O D*. Therefore (to speak properly) there are not in *God* many *Attributes*, but \* *one only*, which is nothing

\* In Deo  
nihil est,  
quod non  
sit ipse.  
Deus,  
Zanc.

\* Omnia in  
divinis sunt  
unum, sibi  
non obviat  
relationis  
oppositio.

nothing else but the *Divine Essence* it self, by what *Attribute* soever you call it. But in respect of our *reason*, they are said to be so many different *Attributes*: For our *\*Understanding* conceives by the name of *mercy*, a thing differing from that which is called *Justice*. The *Essential Attributes* of God are not therefore really inseparate.

5. The *Essential Attributes* of God are not *parts* or *qualities* of the *Divine Essence*, nor *\*Accidents* in the *Essence*, nor a *Subject*; but the very *\*whole and intire Essence* of God. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one & the same thing. There are therefore no *Quantities* in God, by which he may be said to be *so much and so much*; nor *Qualities*, by which he may be said to be *such and such*: but *\*whatsoever* God is, he is *such and the same* by his *Essence*. By this *Essence* he is

*non exprimunt mutationem in divina essentia, sed in creaturis, factam. Negantur ergo de Deo accidentia realia, non autem predicata accidentalia. \*Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus: \*Essentia divina identificat sibi omnia quæ sunt in divinis. Biel sup. 1. sen. d. 1. q. 5.*

*\*Attributa Dei omnia ita in ipso sunt, ut sint ipsum: ita insunt ut nihil antecedat, nihil subsequatur, sed ex intellectu nostra (quæ perquam umbratilis est) alia aliis prius animo comprehenduntur, Sca. Ex. 39. 5. sect. 6.*

*\* Quæ de Deo dicunt, xpo & c. relatione ad creaturas & sic secundum accidens,*



*Exhibet  
omnia, ac-  
cipit nihil,  
ipsum igitur  
bonum  
est Deus  
ipse semper.  
Trismeg.  
Serm. 2.  
Plin.*

wise, and therefore *Wisdom* it self; by his *Essence* hee is *Good*, and therefore *goodness* it self; by his *Essence* he is *merciful*, and therefore *mercy* it self; by his *Essence* hee is *just*, and therefore *Justice* it self, &c. In a word, God is *Great* without *Quantity*; *good*, *true*, and *just*, without *Quality*; *merciful* without *passion*; an act without *motion*; *every where* present, without *sight*; without *time*, the *first* and the *last*; the *Lord* of all *Creatures*, from whom all receive themselves, and all the *good* they have; yet neither *needeth*, nor *receiveth* he any increase of *goodness* or *happiness* from any other.

This is the plain *description* of God, so farre as he hath revealed himself to us in his *Word*.

This *Doctrine* (of all other) every true *Practitioner* of *Piety* must *competently know*, and *necessarily believe* for four *special uses*.

1. That wee may discern our true and onely God, from all false gods and Idols; for the description of

of God is properly \*known only to his Church, in whom he hath thus graciously manifested himself.

\*psal. 147.  
19, 28.  
Jer. 10. 25

2. To possesse our hearts with a greater awe of his Majesty, whilest we admire him for his simplenesse, and infiniteness; adore him for his unmeasurableableness, unchangeableness, and eternitie; seek wisdom from his understanding and knowledge; submit our selves to his blessed will and pleasure; love him, and his love, mercie, goodness, and patience; trust to his Word, because of his truth; fear him for his power, justice, and anger; reverence him for his holinesse, and praise him for his blessedness, and to depend all our life on him, who is the onely Author of our life, being, and all the good things we have.

3. To stirre us up to imitate the Divine Spirit in his holy Attributes; and to bear (in some measure) the Image of his Wisdom, Love, Goodnesse, Justice, Mercy, Truth,

Truth, Patience, Zeal, and Anger against sin, that we may be *wise, loving, just, merciful, true, patient, and zealous*, as our God is.

4. Lastly, that wee may in our Prayers and Meditations conceive aright of his *Divine Majesty*, and not according to those gross and blasphemous *imaginations*, which naturally arise in mens brains; as when they conceive God to be like an old Man sitting in a chair; and the blessed Trinity to be like that *Tripartite Idol* which Papists have painted in their church-windows.

When therefore thou art to pray unto God, let thine heart speake unto him, as that *\* eternal, \* infinite, \* almighty, \* holy, \* wise, \* just, \* merciful, \* Spirit, and most \* perfect, \* indivisible Essence of three several Persons, Father, Son, and Holy Ghost; who being \* present in all places, \* ruleth Heaven and Earth; understandeth \* all mens hearts, \* knoweth all mens miseries, and is*

\* Psa. 90. 3

\* 1 Kin. 8.

27.

\* Gen. 17. 1

Job 15. 25

\* Apo. 4. 8.

& 15. 4.

\* Rom. 11.

33. & 16.

17.

\* Ezek. 34.

6. 7.

Psa. 103. 11.

& 145. 8. 9.

\* Deu. 32. 4

Gen. 8. 15.

Psa. 145. 17

1 Joh. 4. 34

\* Deu. 32. 4

\* Joh. 5. 7.

Mat. 3. 16.

Mat. 28. 10

2 Cor. 13.

14. \* 2 Kin. 8. 17. Psa. 120. 2. Jer. 23. 13. \* Isa. 48. 10. 28.

Dan. 4. 32. \* 1 Kin. 8. 30. Jer. 17. 10. \* H. 62. 16.

only

onely able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithfull hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idol of the true God, and is the onely cause, why so many do profess all other parts of Gods worship and Religion, with so much irreverence and hypocrisie. Whereas if they did truly know God, they darst not but come to his holy service; and comming, serve him with fear and reverence; for so far doth a man fear GOD as he knoweth him; and then doth a man truly know GOD, when he joyns practice to speculation: And that is,

First, when a man doth so acknowledge and celebrate Gods Majesty, as he hath revealed himself in his Word.

Secondly, when from the true and lively sense of Gods Attributes

Pfal. 34.9.

1 Iohn 2.4

butes there is bred in a mans heart a love, awe, and confidence in God: for saith God himself, *If I be a Father, where is my honour? If I be a Lord, where is my fear? O tast and see that the Lord is good, saith David.* He that hath not by experience tasted his goodness, knows not how good he is. Hee (saith John) that saith he knoweth God, and keepeth not his Commandments, is a lyar, and the truth is not in him. So far therefore as wee imitate God in his Goodness, Love, Justice, Mercy, Patience, and other Attributes, so far doe wee know him.

Thirdly, when with inward groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who doe truly know God; for no man knoweth God but he that loveth him, and how can a man chuse but love him, being

ing the *Sovereign good*, if hee know him? Seeing the nature of *G O D* is to enamour with the love of his goodness: And whosoever loveth any thing more than *G O D*, is not worthy of *G O D*; and such is every one, who settles the love and rest of his heart upon any thing besides *G O D*. If therefore thou dost believe that *G O D* is *Almighty*, why dost thou fear devils and enemies, and not confidently trust in *G O D*, and crave his help in all thy troubles & dangers? If thou believest that God is *infinite*, how darest thou provoke him to anger? If thou believest that *G O D* is *simple*, with what heart canst thou *dissemble*, and play the *Hypocrite*? If thou believest that *G O D* is the *Sovereign good*, why is not thy heart more settled upon him than on all *worldly good*? If thou dost indeed believe that God is a *just Judg*, how darest thou live so securely in sin without Repentance? If thou dost truly believe that God is *most wise*, why dost



Rom. 8. 28

\* Si te ha-  
beam solum  
sanè ruat  
arduus  
æther, Tel-  
lus rupta  
suo dissili-  
atq; loco.  
\* Creata  
omnia  
perfectius  
in Deo  
quàm in  
seipsis. Di-  
on. de di-  
vin. cap. 8.  
\* Ama u-  
num illud  
bonum in  
quo omne  
bonum est,  
& sufficit.  
Ansel. in  
Pro. c. 25.

doest not thou refer the events of  
*crosses* and *disgraces* unto him, who  
knoweth how to *turn all things to*  
*the best, unto them that love him?*  
If thou art perswaded, that God is  
true, Why doest thou doubt of  
his promises? And if thou be-  
lievest that GOD is *Beauty* and  
\* *perfection* it self, why doest not  
thou make it alone the chief end  
of all thine *affections* and *desires*?  
for if thou lovest beauty, he is most  
fair; if thou desirest *riches*, he is  
most *wealthy*; if thou seekest *wis-*  
*dom*, he is most *wise*. Whatsoever  
excellency thou hast seen in any  
creature, it is nothing but a *sparkle*  
of that, which is *infinite* \* *perfe-*  
*ction* in GOD; and when in  
Heaven wee shall have an *immedi-*  
*ate Communion* with GOD, wee  
shall have them all perfectly in  
him *communicated* unto us. Briefly,  
in all *goodness* he is *all in all*.  
\* Love that one good GOD, and  
thou shalt love him, in whom  
all the *good of goodnesse* consi-  
steth. He that would therefore  
attain

attain to the *saving knowledge* of God, must learn to know him by love. For *God is love*, and \*the knowledge of the love of God passeth all knowledge. For all knowledge besides to know \*how to love God, and to serve him onely, is nothing, upon *Solemons credit*, but *vanity of vanities, and vexation of spirit*.

Kindle therefore, O my \*Lady, nay rather, O my \*Lord Chariny, the love of thy self, in my soul, especially seeing it was thy good pleasure, that being \*reconciled by the blood of Christ, I should be brought to the knowledge of thy Grace, to the *Communion* of thy glory, wherein onely consists my *soveraign good* and happiness for ever.

Thus, by the light of his own Word, we have seen the *back parts* of JEHOVAH Elohim, the eternal Trinity, whom to believe, is *saving faith* and *verity*; and unto whom, from all *Creatures* in Heaven and Earth, be all *praise, dominion, and glory* for ever, Amen.

Thus

\*Eph. 3.

19.

1 John 4.

\*Kemp. de  
Im. Christ.

c. i.

Eccl. 12.

17.

\*Domina  
immo Do-  
minus  
Charitas,  
Bern.

\*Rom. 5.

9, 10.

Joh. 17. 3.

22.

1 Cor. 15. 8

*Thus far of the knowledg of God.  
Now of the knowledg of a Mans ſelf:  
And firſt of the ſtate of his miſery  
and corruption without renovation  
by Chriſt.*

*Meditations of the miſery of a  
man not reconciled unto  
God in Chriſt.*

*Damnatus  
antequam  
natus. Aug.*

**O** Wretched man, where ſhall  
I beginne to deſcribe thine  
endleſſe miſery ! who art *condem-  
ned* as ſoon as *conceived* ; and ad-  
judged to *eternal death*, before thou  
waſt born to a temporal life. A  
beginning indeed I finde, but no  
end of thy miſeries. For when  
*Adam* and *Eve*, being created after  
Gods own *Image*, and placed in  
Paradiſe, that they and their Po-  
ſterity might live in a bleſſed ſtate  
of life immortal, having dominion  
of all earthly creatures, and only  
reſtrained from the fruit of *one  
tree*, as a ſign of their *ſubjection*  
to the Almighty Creator ; though  
God

God forbade them this one small thing under the penalty of eternal death; yet they believed the *devils word* before the *Word of God*; making *God* (as much as in them lay) a *lyar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously*, or *niggardly* with them; and believed that the *devil* would make them partakers of far more glorious things than *ever* God had bestowed upon them; and in their pride they fell into *high treason* against the *most High*, & disdaining to be Gods subjects, they affected blasphemously to be *Gods themselves*, equals unto *God*. Hence, till they repented (losing *Gods Image*) they became like unto the *devils*; and so all their posterity, as a *traiterous brood* (whilest they remain impenitent like thee) are subject in this life to all *curfed miseries*, and in the life to come to the *everlasting fire* prepared for the *devil* and his *angels*.

Lay

Lay then aſide for a while *do-  
ting vanities*, and take the view  
with me of thy *doleful miſeries*;  
which duly ſurveyed, I doubt not,  
but that thou wilt conclude, that  
it is far better never to have *Na-  
tures being*, than not to be by  
Grace a *practitioner* of Religious  
Piety.

Conſider therefore thy miſery;

1. In thy *life*.

2. In thy *death*.

3. After *death*.

*In thy life*.

1. The miſeries accompanying  
thy *body*.

2. The miſeries which deform  
thy *soul*.

*In thy death*; miſeries which ſhall  
oppreſs thy body and ſoul.

*After death*; the miſeries which  
overwhelm both body and ſoul  
together in hell.

And firſt, let us take a view of thoſe  
miſeries which accompany thy  
body, according to the four ages  
of thy *life*.

1. *Infancy*.

2. *Youth*.

2. Youth.
3. Manhood.
4. Old-age.

*Meditations of the miseries  
of Infancie.*

**W**Hat wast thou being an *Infant*, but a *brute*, having the shape of a man? was not thy *body* conceived in the heate of lust, the secret of shame, and staine of *originall sinne*? And thus wast thou cast naked upon the earth, all imbrewed in the *bloud* of filthinesse, (filthy indeed; when the Sonne of God, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it unbeseeming his Holinesse, to be conceived after the sinfull manner of mans conception) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *curst* paine to thy mother, and to thy selfe the *entrance* into a troublesome life? the  
D great



greatnesse of which miseries, because thou couldest not utter in words, thou diddest expresse (as well as thou couldest) in weeping teares.

*2 Meditations of the miseries of Youth.*

**W**Hat is *Youth*, but an untamed *Beast*? all whose actions are *crash* and rude, not capable of good counsell, when it is given: and *Ape-like*, delighting in nothing but toys and babies? Therefore thou no sooner beganst to have a little strength and discretion, but forthwith thou wast kept under the rod, and feare of Parents and Masters: as if thou hadst beene borne to live under the *discipline of others*, rather than at the *disposition* of thine *owne will*. No tyred horse was ever more willing to bee rid of his burthen, then thou wast to get out of the servile state of this bondage. A fate not worthy the description.

3. Meditations of the miseries of  
Manhood.

**W**Hat is *mans* estate, but a  
Sea, wherein (as waves)  
*one* trouble ariseth in the necke of  
*another*; the latter worse than the  
former? No sooner diddest thou enter  
into the *affaires* of this world,  
but thou wast inwrapped about  
with a *cloud of miseries*. The *Flesh*  
provokes thee to *lust*, the *world*  
allures thee to pleasures, and the  
*Divell* tempts thee to all kind of  
sinnes; *feares of enemies* affright  
thee, *suits in Law* do vexe thee,  
*wrongs of ill neighbours* do op-  
presse thee, cares for wife and chil-  
dren do consume thee, and *dis-*  
*quietnesse* twixt open *foes* and false  
*friends*, doe in a manner confound  
thee: Sinne stings thee *within*; *Sa-*  
*tan* laies snares before thee; Con-  
science of sinnes past, doggeth be-  
hind thee. Now *adversity* on the  
left hand frets thee, anon *prosperity*  
on thy right hand flatters thee:  
over thy head Gods vengeance due

to thy sinne, is ready to fall upon thee : and *under thy feete*, *Hells mouth* is ready to swallow thee up. And in this *miserable* estate whether wilt thou goe for rest and comfort? the house is full of cares; the field full of toyle; the Countrey of rudenesse; the City of factions; the Court of Envy, the Church of Sects, the Sea of Pirats, the Land of Robbers. Or in what state wilt thou live, seeing *wealth* is envied, and *poverty* condemned; wit is distrusted, and *simplicity* is derided? *Superstition* is mocked, and *Religion* is suspected; *Vice* is advanced, and *vertue* is disgraced? O with what a *body of sinne*, art thou compassed about in a *World of wickednesse*? What are thine *Eyes*, but *Windowes*, to behold vanities? What are thine *Eares*, but *flood-gates*, to let in the streames of iniquity? What are thy *senses*, but *matches* to give fire to thy lusts? What is thine *Heart*, but the *Anvill*, whereon *Satan* hath forged the ugly shape of all lewd affections? Art thou *nobly* descended?

descended? thou must put thy selfe in perill of *ferraine warres*, to get the reputation of *earthly honor*, oft-times hazard thy *life* in a desperate combate, to avoid the aspersiō of a Coward. Art thou borne in *meane estate*? Lord! what paines and drudgery must thou endure at *home* and *abroad*, to get maintenance? and al perhaps scarce sufficient to serve thy necessitie; and when (after much service and labour) a man hath got something; how little *certainty* is there in that which is gotten? seeing thou seest by daily experience, that he who was *rich* yesterday, is to day a *begger*: he that yesterday was in *health*, to day is *sicke*: he that yesterday was *merry* and *laughed*, hath cause to day to *mourne* and *weepe*; he that yesterday was in *favour*, to day is in *disgrace*: and he, who yesterday was *alive*, to day is *dead*: and thou knowest not *how soone*, nor in *what manner* thou shalt die thy selfe. And who can enumerate the *losses*, *crosses*, *griefes*, *disgraces*, *sickenesses*, and *calamities*

which are incident to sinfull man? To speake nothing of the death of friends & children, which oft-times seemes to be unto us far more bitter than present death it selfe.

*Meditations of the miserie  
of old age.*

**W**Hat is *old age*, but the receptacle of all *maladies*? for if thy lot be to draw thy daies to a long *date*, in comes old bald-headed age, stooping under *dotage*, with his *wrinkled* face, *rotten* teeth and *stinking* breath: *teastie* with Choler, *withered* with drynesse, *dimmed* with blindnesse, *absurded* with deafenesse, *overwhelmed* with sicknesse, and *bowed together* with weakenesse, having no use of any sense, but of the sense of paine: which so racketh every member of his body, that it never easeth him of griefe, till it hath throwne him downe to his *grave*.

Thus farre of the miseries which accompany the body. Now of the miseries

miteries which accompany chiefly the soule in this life.

*Meditations of the misery of the soule in this life.*

**T**H E misery of thy soule will more evidently appeare, if thou wilt consider,

1. The *felicity* shee hath lost.
2. The *misery* which shee hath pulled upon her selfe by sin.

1. The *felicity lost*, was first the fruition of the *Image of God*, whereby the soule was like unto God in *knowledge*, enabling her perfectly to understand the *revealed Will of God*. Secondly, *true holinesse*, by which she was free from all prophane *error*. Thirdly, *Righteousnesse*, whereby she was able to encline all her naturall *powers*, and to frame up rightly all her *actions*, proceeding from those *powers*. With the losse of this *divine Image*, she lost the *Love of God*, and the blessed *communion*

Col. 3.  
10.  
Rom. 12.2



which shee had with his *Majestie*: wherein consisteth her *life*, and *happinesse*. If the losse of *earthly riches* vexee thee so much, how should not the losse of this *divine treasure* perplex thee much more?

2. The misery which shee pulled upon *her selfe*, consists in two things:

1. *Sinfullnesse*.

2. *Cursednesse*.

1. *Sinfullnes* is an universall corruption, both of her *Nature* and *Actions*: for her <sup>a</sup> *Nature* is infected with a *pronenesse* to every sin continually, the <sup>b</sup> *Minde* is stuffed with *vanity*, the <sup>c</sup> *Understanding* is darkened with *ignorance*, the <sup>d</sup> *Will* affecteth nothing but vile & *vaine things*: All her <sup>e</sup> *Actions* are evill: yea, this deformity is so *violent*, that oftentimes in the regenerate soule, the *Appetite* will not obey the government of *Reason*, and the *Will* wandreth after, and yeelds consent to sinfull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soule

<sup>a</sup> Ephes. 2

<sup>b</sup>

Gen 6 5.

<sup>b</sup> Rom 12

<sup>c</sup>

Eph. 4 17,

<sup>e</sup> 1 Cor. 2.

<sup>d</sup>

<sup>d</sup> Phil. 2.

<sup>e</sup>

<sup>e</sup> Rom. 3.

<sup>f</sup>

Rom. 7.

10.

soule, which still remaines in her naturall corruption? Hence it is, that thy wretched Soule is so deformed with *sin*, defiled with *lust*, polluted with *filthinesse*, outraged with *passions*, over-carried with *affections*, pining with *Envy*, over-charged with *Gluttony*, surfettied with *Drunkennesse*, boyling with *Revenge*, transported with *Rage*, & the glorious Image of God transformed to the ugly shape of the *Divell*, so farre as it once repented the Lord, that ever he made man.

From the former flowes the other part of this *sinners* *distemper*, polluted *curshednesse*, whereof there are two degrees.

1. In part.

2. In the fullnesse thereof.

1. *Curshednesse in part* is that, which is inflicted upon the Soule in life and death, and is common to her with the body.

The *curshednesse* of the soule in life, is the *wrath* of God, which lyeth upon such a creature so farre, as that all things, not *only calamities*, but

1 Joh. 3.

44.

8 Gen. 6. 6

Deut. 27.

26.

Gal. 3. 10.

Psal. 119.

11.

<sup>1</sup> Rom. 2. 4

5.

Jer. 28. 13

<sup>k</sup> Isa. 28.

13.

<sup>1</sup> Gen. 3. 8.

10. & 4.

14.

Heb 2. 15.

<sup>m</sup> Rom. 1.

21. 24. 16.

<sup>n</sup> Eph. 2. 2.

Col. 1. 13.

also very *iblessings* and *graces* turne to ruine. <sup>1</sup> *Terrour of Conscience* drives him from God and his service, that he dares not come to his presence and ordinances : but it is *mgiven* up to the *n* slavery of *Satan*, and to his owne *lusts*, and vile *affections*.

This is the *curshednesse* of the Soule in *life* : now followes the *curshednesse* of the Soule and Body in *death*.

*Meditation of the misery of the body and soule in death.*

**A**fter, that the *aged man* hath conflicted with long sicknes, and having endured the brunt of *paine* should now expect some *ease* : in comes *Death* (natures *slaughter-man*, Gods *curse*, & Hells *Purveyor*) and lookes the *old man* grim and black in the face : and neither pitying his *age*, nor regarding his long-endured *dolours*, will not be hired to forbear *either* for *silver* or *gold* : nay, he wil not take, to spare his life  
*skin*

Job 1.

skin for skin, & all that the old man hath: but *basters* all the principall parts of his body, & arrests him to appeare before the terrible Judge. And as thinking that the *old man* will not dispatch to goe with him fast enough: Lorde! how many darts of calamities doth he shoot through him, *stitches, aches, cramps, feavers, obstructions, rheumes, flegme, collick, stone, winde, &c.*

O what a ghastly sight it is, to see him then in his bed, when Death hath given him his mortall wound! what a cold sweat over-runnes all his body? what trembling possesseth all his members? the head shooteth, the face waxeth pale, the nose black, the neather jaw-bone hangeth down, the Eye-strings breake, the Tongue faltereth, the Breath shortneth, and smelleth earthly, the Throat ratleth, and at every gaspe the Heart-strings are ready to breake asunder.

Now the miserable soule sensibly perceiveth her earthly body to begin to die: for as towards the dissolution

*dissolution* of the universall frame of the great world, the *Sunne* shall be turned into darkenesse, the *Moone* into blou!, and the *Starres* shal fall from heaven, the *Ayre* shal be full of stormes, and flashing Meteors, the *Earth* shall tremble, and the *Sea* shall roare, and *mens hearts* shall faile for feare, expecting the end of such sorrowfull beginnings: So towards the *dissolution of man*, (which is the little world) his *Eyes* which are as the *Sunne* and *Moone*, lose their light, and see nothing but bloud-guiltinesse of sinne; the rest of the *Senses*, as *lesser Starres*, doe one after another faile and fa'l: his *Mind*, *Reason*, and *Memory*, as heavenly powers of his soule, are shaken with fearefull stormes of *despaire*, and fierce flashings of *Hell fire*; his *Earthly* body begins to shake and tremble, and the *humours* like an overflowing Sea, roare and rattle in his throat, still expecting the woefull end of these dreadfull beginnings.

Whilest he is thus summoned to  
 appeare

appeare at the great *Assises* of Gods Judgment, behold, a *Quarter-Sessions*, & Jayle-delivery is held within himselfe: where *Reason* sits as Judge, the *devell* puts in a *Bill* of inditement, as large as that Booke of *Zachary*; wherein is alleadged all thy *evill deeds*, that ever thou hast committed, and al the *good deeds* that ever thou hast omitted, and all the *curses* and *judgements*, that are due to every sin. Thine owne *conscience* shall accuse thee, and thy *Memory* shall give bitter *evidence*, and *Death* stands at the Barre ready, as a cruell *Executioner* to dispatch thee. If thou shalt thus condemne thy selfe, how shalt thou escape the just condemnation of God, who knowes all thy misdeeds better then thy selfe? Faine wouldest thou put out of thy mind, the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, & they will not be put away, but cry unto thee, *We are thy words, and we will follow thee*: And whilst thy soule is thus within, out of peace and

Zach. 5  
2.  
Ezech. 2.  
10.

1 Joh 3.  
10.



Luk. 12.  
20.

and order; thy children, wife, and friends, trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some pitying, some chearing; all like *Flesh-flies*, helping to make thy sorrowes more sorrowfull. Now the *Divels*, who are come from hell to fetch away thy soule, begin to appeare to her; and waite, as soone as she comes forth, to take her, & carry her away. Stay shee would within, but that shee feeles the body begin by degrees to die: and ready, like a ruinous house, to fall upon her head. Fearefull she is to come forth, because of those *Hell-hounds* which waite for her comming. O, shee that spent so many daies and nights in vaine and idle pastimes, would now give the whole world, if shee had it, for one houres delay, that shee might have space to repent, and reconcile her selfe unto God: But it cannot be, because her *Body* which joyned with her in the actions of sinne, is altogether now unfit to joyne with her in the exercise of repentance: and

and repentance must be of the whole man.

Now shee seeth that all her pleasures are gon, as if they had never beene : and that but only torments remaine, which never shall have end of being. Who can sufficiently expresse her remorse for her sinnes past, her anguish for her present misery, and her terror for her torments to come ?

In this extremity, shee looks every where for helpe, and shee finds her self every way helpelesse. Thus in her greatest misery (desirous to heare the least word of comfort) shee directs this; or the like speech unto her Eyes : O Eyes, who in times past were so quick-sighted, can ye see no comfort, nor any way, how I might escape this dreadful danger? But the eye-strings are broken, they cannot see the candle that burneth before him: nor discern whether it be day or night.

The Soule (finding no comfort in the eyes) speakes to the Eares : O Eares, who were wont to recreate your

Propo.  
paja.

your selves, with hearing new pleasant *discourses*, and Musicks sweetest *harmony*: can you heare any *newes* or *tydings* of the least comfort for mee? The *Eares* are either so *deafe*, that they cannot heare *at all*, or the sense of *hearing* is growne so weake, that it cannot endure to heare his *dearest* friends to *speak*. And why should *those eares* heare any *tydings* of joy in *Death*, who could never abile to heare the *glad tydings* of the *Gospel* in his *life*? The *Eare* can minister no *comfort*.

Then shee intimates her griefe unto the *Tongue*. O *Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy bigge & daring *words*? now (in my greatest need) canst thou *speak* nothing in my *defence*? Canst thou neither *dawnt* these *Enemies* with *threatning words*, nor *entreat* them with *faire speeches*? Alas, the *Tongue* two dayes agoe lay *speechlesse*: it cannot in his *greatest* extremity, either *call* for a *little drink*, or *desire* a *friend*.

friend to *take away* with his finger the *stygme*, that is ready to *choak him*

Finding heere no hope of helpe, shee speakes unto the *Feet*. Where are yee, *O feet*, which sometime were so nimble in *running*, can you carry me no where out of this dangerous place? The feet are *stone-dead* already: If they be not *stirred*, they cannot *stirre*.

Then she directs her speech unto her *hands*: *O hands*, who have beene so often approved for manhood, in *peace*, and *war*, and wherewith I have so often defended my *selfe*, and offended my *foes*; never had I more need then now. *Death* looks me grim in the face, and kills mee: *Hellish fiends* wait about my bed to *devoure* mee: helpe now or I perish for ever. Alas, the *hands* are so *weak*, and doe so *tremble*, that they cannot reach to the *mouth* a *spoonefull* of supping, to relieve languishing nature.

The *wretched* soule seeing her selfe thus *desolate*, and altogether destitute of friends, helpe and comfort,

The  
dolefull  
lamentati  
on of the  
Reprobate  
soule at  
the point  
of death  
2 Sam. 22.

fort; and knowing that *within an*  
*houre* shee must bee in *everlasting*  
*paikes*, retires her selfe to the *heart*  
(which of all members is *primum*  
*vivens*, and *ultimum moriens*) from  
whence she makes this *dolefull la-*  
*mentation* with her selfe :

O miserable *carcase*, that I am !  
How do the *Sorrowes of death com-*  
*passe me ! How do the fouds of Belial*  
*make me afraid !* Now have, in-  
deed, the snares both of the *first* and  
*second death* overtaken me at *once*.  
O how *suddenly* hath *Death* stolne  
upon me with insensible degrees !  
Like the *Sunne*, which the *Eye* per-  
ceives not to moove, though it be  
most swift of *motion*. How doth  
*Death* wreake on me his *spite*,  
without *pity* ! The God of *mercy*  
hath utterly forsaken me : and the  
*Devell* who *knowes* no *mercy*, waits  
for to take me. How often have  
I bin warned of this *dolefull day*,  
by the faithfull *Preachers of Gods*  
*Word*, and I made but a *jest* thereat ?  
What profit have I now of all my  
*pride, fine house, and brave apparell* ?

What's

What's become of the sweet relish of all my *delicious* fare? All the *worldly goods* which I so *carefully* gathered, would I now give for a good Conscience, which I so carelessly neglected. And what *joy* remains now of al my former *fleshly pleasures*, wherein I placed my chiefe *delight*? Those *foolish pleasures* were but *deceitfull* dreames, and now they are past like *vanishing shadowes*: but to think of those *eternall paines*, which I must endure for those *short pleasures*, paines me as *Hell* before I enter into *Hell*. Yet justly I confesse, as I have *deserved*, I am *served*; that being made after *Gods Image*, a *reasonable soule*, able to judge of mine own estate, and having mercy so often *offred*, and I *intreated* to receive it: I neglected *Gods grace*, and preferred the *pleasures of sinne*, before the religious care of *pleasing God*: lewdly *spending* my *short time*, without cōsidering what accounts I should make at my *last end*. And now al the *pleasures of my life* being put together,

coun-



countervaille not the least part of my present paine: My joyes were but momentany, and gone before I could scarce enjoy them: my miseries are eternall, and never shall know end. O that I had spent the houres that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sins, in fasting, watching, praying, and in preparing my soule, that I might have now departed in the assured hope of everlasting salvation! O that I were now to begin my life again, how would I contemne the world, and the vanities thereof! how religiously and purely would I lead my life! how would I frequent the Church, and sanctifie the Lords Day! If Satan should offer mee all the treasures, pleasures, and promotions of this world, he shou'd never entice me to forget these terrors of this last dreadfull houre. But, O corrupt carkasse, and stinking carrion! How hath the Divell delu-

deluded us? and how have we served and deceived each other? and pulled *wise* damnation upon us both? Now is my case more miserable, then the *beast* that perisheth in a ditch: for I must goe to answer before the *Judgement* seate of the righteous Judge of Heaven and Earth; where I shall have none to speake for mee: and these *wicked fiends*, who are privie to all my evill deeds, will *accuse* mee, and I cannot excuse my selfe. *My owne heart already condemnes me*, I must needs therefore be damned before his *Judgement* seat: and from thence be carried by these *infernall fiends*, into that *horrible* prison of endlesse torments, and *utter darknesse*: where I shall never more see light, that *first* most excellent thing that God made. I who gloried heere-tofore, in being a *libertine*, am now *inclozed* in the very *clawes* of Satan: as the trembling *Partridge* is within the the *gripping talons* of the ravenous *Falcon*. Where shall I lodge to night? and who shall be  
my

my companion ? O horroure to thinke ! O grieffe to consider ! O cursed be the day wherein I was borne, and let not the day wherein my mother bare mee, be blessed. Cursed be the man that shewed my Father, saying, *A child is borne unto thee, and comforted him.* Cursed be that man, because hee slew mee not. O that my Mother might have beene my grave, or her wombe a perpetuall conception ! How is it that I came forth of the wombe, to endure these hellish sorrowes ! and that my daies should thus end with eternall shame ! Cursed be the day that I was first united to so lewd a body : O that I had but so much favour, as that I might never see thee more ! Our parting is bitter and dolefull ; but our meeting againe, to receive at that dreadfull day, the fullnesse of our deserved vengeance, will be farre more terrible and intollerable. But what meane I thus (by so late lamentation) to seeke to prolong time ? My last houre is come : I heare the heart-strings breake : this filthy  
House

House of Clay falls on my head :  
 here is neither *hope, helpe*, nor *place*,  
 of any longer abiding. And must I  
 needs be gone? thou *filthy carcasse*  
 O *filthy carcasse*, with *fare ill, fare-*  
*well*, I leave thee : And so all trem-  
 bling, she commeth forth, and forth-  
 with is seized upon by *Infernall*  
*fiends*, who carry her with a vio-  
 lence *torrenti similes*, to the bottom-  
 lesse Lake that burneth with *fire &*  
*brimstone*: where she is kept as a pri-  
 soner in torments, till the generall  
 Judgement of the *great Day*.

The lothsome *carcasse* is after-  
 wards laid in the *grave*. In which  
 action for the most part, the *dead*  
*bury the dead*, that is, They who are  
 dead in sinne, bury them who are  
 dead for sin. And thus the godlesse,  
 and unregenerated *worldling*, who  
 made *Earth* his *Paradise*, his *Belly*  
 his *God*, his *Lust* his *Law* : as in his  
*life* he sowed *vanity*, so he is now  
*dead* and reapeth *misery*. In his pro-  
 sperity he neglected to serve *God* :  
 In his *adversity* *God* refuseth to  
 save him. And the *Diuell*, whom  
 he

Apoc. 21. 8

Iude v. 6.

1 Pet. 3. 19

he long served, now at length payes him his wages. *Detestable* was his life, *damnable* his death. The *Divell* hath his *soule*, the *grave* hath his *carkasse*: in which *pit* of corruption, *den* of death, & *dungeon* of sorrow, let us leave the miserable *Cairife*, rotting with his mouth full of earth, his belly full of wormes and his *carkasse* full of stench; expecting a fearefull *resurrection*, when it shal be re-united with the *soule*; that as they sinned together, so they may be eternally tormented together.

Thus farre of the miseries of the *soule and body* in death, which is but *curshednesse in part*: now followes the *fullnesse of curshednesse*: which is the misery of the *soule and body* after death.

*Meditation of the miserie of a man after death, which is the fullnesse of curshednesse.*

**T**He fullnesse of *curshednesse* (when it fallcs upon a creature, not able to beare the brunt thereof) *presseth*

presseth him down to that bottom-  
less<sup>a</sup> deep of the endless<sup>b</sup> wrath of  
Almighty God ; which is called  
the<sup>c</sup> damnation of Hell. This fulness  
of cursedness is either particular or  
general.

Particular , is that which in a  
less measure of fulness , lighteth  
upon the<sup>d</sup> soul immediatly as soon  
as she is separated from the body:  
For, in the very instant of dissolu-  
tion, she is in the sight & presence  
of GOD. For when she ceaseth to  
see with the Organ of fleshly eyes,  
she seeth after a spiritual manner ,  
like Stephen, who saw the Glory of  
God, & Jesus standing at his right  
hand: or, as a man, who being blind  
born, and miraculously restored to  
his sight, should see the Sunne ,  
which he never saw before. And  
there by the testimony of her own  
Conscience, Christ the righteous  
Judge, who knoweth all things,  
maketh her, by his Omni-present  
Power, to understand the doom  
& Judgement that is due unto her  
sins , and what must be her eternal  
E state,

aLuk. 8.28  
& 10.23.  
bThes. 1.10  
cMat. 23.  
33.

dLuke 16.  
22,23.  
1 Pet. 3.19  
Jude v.6,7

AAs 7.5.



dPostquam  
anima de  
corpore est  
egressa, su-  
bito judici-  
um Christi  
de salute  
cognoscit.

Aug. l. i. de  
anim. & e-  
jus orig. c.

4. Hier. ep.  
ad Pannat.

\* Anima  
damnata  
continuo  
invaditur à  
demonibus,  
qui crude-  
lissime eam  
rapientes  
ad infernū  
deducunt.

Cyril. Ale.  
in Orat. de  
exit. anim.

Mat. 5. 34.  
& 23. 31.

Luk. 12. 30

Luk. 16. 12

1 Pet. 3. 10

Jude v. 7.

Luk. 16. 14

Luke 1. 31

state. And in this manner standing in the sight of Heaven, not fit for her *uncleanness* to come into Heaven; she is said to stand before the *Throne of God*. And so forthwith she is carried by the evil *Angels*, who came to fetch her with violence, into *Hell*, where she is kept as in a *Prison*, in everlasting paines, and *chains*, under darkness unto the *Judgment of the great day*: But not in that extremity of torments which shee shall finally receive at the last day.

The general fulness of *curse-ness* is in a \* greater measure of fulness which shall be inflicted upon both the \* *Soul* and *Body*, when (by the mighty power of *Christ*, the *supream JUDGE* of Heaven & Earth) the one shall be brought out of *Hel*, and the other out of the *grave* as *Prisoners*, to receive their dreadful doom, according to their evil *deeds*. How shall the *Reprobate*, by the roaring of the *sea*, the quaking of the *earth*, the trembling of the *Powers* of Heaven, and ter-

rours of *Heavenly signs* be driven at the worlds end, to their wits end ! Oh, what a woful salutation will there be betwixt the damned *Soul* and *Body*, at their re-uniting at that terrible day !

Oh sink of *Sinne*, O lump of *Filthiness* ( will the *Soul* say unto her *Body*) how am I compelled to re-enter into thee, not as into an *Habitation* to rest, but as a *Prison* to be tormented together ! How doest thou appear in my sight like *Jephthes* Daughter, to my greater torment ! Would God thou hadst perpetually rotted in the *grave*, that I might never have seen thee again ! How shall we be confounded together, to hear before *God*, *Angels*, and men, laid open all those *secret sins* which we committed together ! Have I lost *Heaven* for the love of such a stinking *carriion* ? Art thou the *Flesh*, for whose *pleasures* I have yeelded to commit so many *Fornications* ? O filthy *Belly*, how became I such a *fool* as to make thee my *God* ? How mad was I for

The damned souls  
Apostrophe to the  
body at  
their second  
meeting.

momentary joyes to incurre these torments of eternal paines ! Yee *Rocks and Mountains*, why skip ye so like Rams, Psal. 144. 4. and will not fall upon me to hide me from the face of him that comes to sit on yonder Throne ; for the great day of his wrath is come, and who shall be able to stand ? Apoc. 6. 16, 17. Why tremblest thou thus, O Earth, at the presence of the Lord, and wilt not open thy mouth, and swallow me up, as thou didst Korah, that I be seen no more?

Mat. 13. 41  
Mat. 14. 31

O damned furies ! I would yee might without delay, tear me in pieces, on condition that you would tear me unto nothing ! But whilst thou art thus in vain bewailing thy misery, the *Angels* hale thee violently away from the brink of thy grave to some place near the Tribunal seat of Christ ; where being as a cursed Goat, separated to stand beneath on Earth, as on the left hand of the Judge ; Christ shall rip up all the benefits he bestowed on thee, and the torments he suffered for

for thee, and all the good deeds which thou hast omitted, and all the ungrateful villanies which thou didst commit against him, and his holy Laws.

*Within thee thine own conscience* (more than a thousand witnesses) shall accuse thee; the Devils who tempted thee to all thy lewdness: shall on the one side testify with thy conscience against thee; and on the other side, shall stand the Holy Saints and Angels approving Christs Justice, and detesting so filthy a Creature: *Behinde thee*, an hideous noise of innumerable fellow-damned Reprobates tarrying for thy company. *Before thee* all world \* burning in flaming fire. *Above thee*, an irefull Judge of deserved vengeance, ready to pronounce his sentence upon thee. *Beneath thee*, the fiery and sulphurous mouth of the bottomless pit, gaping to receive thee. In this wofull Estate, to hide thy self, will be impossible (for on that condition, thou wouldst \* wish, that the greatest

\* Ansel. l.  
Meditat.

\* Apoc. 6.  
16, 17.

*Rock* might fall upon thee ; to *appear* will be *intolerable*, and yet thou must stand forth, to receive with other Reprobates this thy sentence, *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.*

Bonavent.  
postil.  
Dom. 3.  
post. Pent.  
Serm. 2.

*Depart from me*] There is a separation from all joy and happiness.

*Ye cursed*] There is a black and direful Excommunication.

*Into fire*] There is the cruelty of pain.

*Everlasting*] There is the perpetuity of punishment.

*Prepared for the Devil and his angels.*] Here are thy infernal torments, and tormenting companions.

O terrible sentence ! from which the *condemned* cannot *escape*; which being pronounced, cannot possibly be *withstood* ; against which a man cannot *except*, and from which a man can no where *appeal*. So that to the *damned* nothing remains but *hellish* torments, which knows neither ease of pain, nor end of time.

time. From the Judgment seat thou must be thrust by *Angels* (together with all the damned *Devils* and *reprobates*) into the *bottomless Lake* of utter darkness, that perpetually burns with fire & brimstone. Whereunto, as thou shalt be thrust, there shall be such weeping, woes, & wailing, that the cry of the company of *Corah, Dathan, & Abiram*, when the earth swallowed them up, was nothing comparable to this howling; nay, it shall seem unto thee a *Hel*, before thou goest into *Hel*, but to hear it.

Apo. 21.8.

Into which bottomless *Lake* after that thou art once plunged, thou shalt ever be falling down, and never meet a *bottom*; and in it, thou shalt ever lament, and none shall pitie thee: thou shalt alwaies weep, for pain of the fire, and yet gnash thy teeth for the extremity of cold: thou shalt weep to think that thy miseries are past remedy; thou shalt weep to think that to repent is to no purpose; thou shalt weep to think how for the shadowes



Bonavent:

of short *pleasure*, thou hast incurred these sorrows of eternall *paines*: thou shalt *weep*, to see how that *weeping* it self can *nothing* prevail: yea in *weeping* thou shalt *weep* more tears than there is *water* in the *sea*; for the *water* of the *sea* is *finite*, but the *weeping* of a *Reprobate* shall be *infinite*.

There thy *lascivious eyes* shall be afflicted with sights of *gastly Spirits*; thy *curious eares* shall be affrighted with hideous noise of *howling Devils*, and the *gnashing teeth* of *damned Reprobates*; thy *dainty Nose* shall be cloyed with noysom stench of *Sulphur*; thy *delicate Taste* shall be pained with intollerable *hunger*; thy *drunken Throat* shall be parched with unquenchable *thirst*; thy *Mind* shall be tormented to think how for the love of *atortive pleasures*, which perished ere they budded, thou so foolishly lost *Heavens joyes*, and incurredst *Hellish pains*, which last beyond *eternity*. Thy *conscience* shall ever *sting* thee like an *Adder*, when thou

thou thinkest how often *Christ* by his Preachers offered thee remission of sins, and the Kingdom of Heaven freely unto thee, if thou wouldst but believe and repent; and how easily thou mightest have obtained mercy in those daies; how near thou wast many times to have repented, and yet didst suffer the Devil and the World to keep thee still in impenitency, and how the day of mercy is now past, and will never dawn again.

How shall thy understanding be racked to consider, how for *Momentary Riches*, thou hast lost the eternal treasure; and changed *Heavens felicity* for *Hells fury*! where every part of thy body, without intermission of pain, shall be continually tormented alike.

In these *Hellish torments*, thou shalt be for ever deprived of the *Beatifical sight* of God, wherein consists the *Sovereign good*, and life of the soul. Thou shalt never see light, nor the least sight of joy, but lye in a perpetual Prison of utter

Mat. 9:

darkness; where shall be no order, but horror; no voice, but of blasphemers and howlers; no noise, but of tortures and tortured; no society, but of the Devil and his Angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee. Where shall be punishment without pity; misery, without mercy; sorrow, without succour; crying, without comfort; mischief, without measure; torment, without ease; where the Worm dyeth not, and the fire is never quenched; where the wrath of God shall seize upon the Soul and Body, as the flame of fire doth on the lump of Pitch or Brimstone. In which flame thou shalt ever be burning, and never consumed; ever dying, and never dead; ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand years, as there are grass on the earth, or sands on the sea-shore, thou art no nerer to have an

an end of thy torments than thou wast the first day that thou wast cast into them ; yea, so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned soul could but conceive a hope, that those her torments should have an end, this would be some comfort, to think, that at length an end wil come. But as oft as the *Mind* thinketh of this word *Never*, it is as another Hell, in the midst of Hell.

This thought shal force the damned to cry, *ὦ αἰ, ὦ αἰ*, as much as if they should say, *ὦ ἰεὶ, ὦ ἰεὶ*, O Lord not ever, not ever torment us thus. But their conscience shall answer them as an *Eccke*, *αἰ, αἰ*, ever, ever. Hence shall arise their doleful *ὦ αἰ, ὦ αἰ*, wo and alas for evermore.

This is that *second death*, the general perfect fulness of all cursednes and misery ; which every damned Reprobate must suffer, so long as God and his Saints shal enjoy blifs & felicity in heaven for evermore.

Thus

Thus far of the *miser*y of man in his state of *corruption*, unless that he be renewed by Grace in Christ.

Now follows the *knowledge* of *Mans self*, in respect of his state of regeneration by Christ.

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*Meditations of the state of a Christian reconciled to God in Christ.*

**N**OW let us see, how happy a godly man is, in his state of *renovation*, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ, & become a new creature, is blessed in a three-fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1. His *blessedness* during this life, is but in part, and that consists in seven things.

1. Because he is *conceived* of the \* Spirit in the womb of his \* Mother the Church; and is \* born not of

\* John 3. 5

\* Gal. 4. 16

\* Joh. 1. 23

of

of blood, nor of the will of the flesh, nor of the wil of man, but of God, who in Christ is his <sup>d</sup> Father. : So that the <sup>e</sup> Image of God his Father is renewed in him every day more and more.

2. He hath, for the meri's of Christs sufferings, all his sinnes, original and actual, with the guilt and punishment belonging to them, <sup>f</sup> freely and fully forgiven unto him. And all the <sup>g</sup> righteousness of Christ as freely and fully imputed unto him; and so God is <sup>h</sup> reconciled unto him; and <sup>i</sup> approveth him as righteous in his sight and account.

3. He is freed from Satans <sup>k</sup> bondage, and is made a <sup>l</sup> Brother of CHRIST, a fellow <sup>m</sup> heir of his heavenly Kingdom; and a spiritual <sup>n</sup> King and Priest, to offer up <sup>o</sup> spiritual sacrifices to God by Jesus Christ.

4. God spareth him, as a man spareth his own Son, that serveth him. And this sparing consists,

d Gal. 4. 6,  
7.  
2 Cor. 9. 8.  
e Eph. 4. 2,  
3, 13.  
Col. 3. 10.

f Rom. 4. 8,  
25.  
Ro. 8. 1, 2  
i Pet. 2. 24,  
g Rom. 4. 5,  
19.  
h 2 Cor. 5,  
19.  
i Rom. 8.  
33, 34.  
k Act. 16.  
18.  
Ephes. 2. 2  
l John 10.  
17.  
Rom. 8. 20  
m Ro. 8. 17;  
n Apoc. 1. 6  
o 1 Pet. 2. 9  
Mal. 3. 17.

1. Not



- |    |   |
|----|---|
| In | <ol style="list-style-type: none"> <li>1. Not taking notice of every fault, but bearing with his infirmities, Exodus 34. Verse 6, 7. A loving Father will not cast his child out of doors in his sicknesse.</li> <li>2. Not making his punishment when he is chastened, as great as his deserts, Psalm 103. 10.</li> <li>3. Chastening him moderately, when he seeth that he will not by any other means be reclaimed, 2 Samuel 7. Verse 14, 15. 1 Cor. 11. Verse 32.</li> <li>4. Graciously accepting his indeavours, notwithstanding the imperfection of his obedience; and so preferring the willingnesse of his mind, before the worthinesse of his work, 2 Cor. 8. 12.</li> <li>5. Turning the curses which he deserved, to crosses, and fatherly corrections; yea, all</li> </ol> |
|----|---|

all <sup>a</sup> things, all <sup>b</sup> calamities  
of this life, <sup>c</sup> death it self:  
a yea, his very sins unto his  
good.

5. God gives him his holy Spirit.

1. <sup>e</sup> Sanctifieth him by degrees  
throughout; <sup>f</sup> so that hee  
doth more and more dye  
to sin, and live to righte-  
ousness.

2. Assures him of his <sup>e</sup> adop-  
tion, & that he is by Grace  
the child of God.

3. Encourageth him to come  
with <sup>b</sup> boldnesse and confi-  
dence into the presence of  
God.

4. Moveth him without fear  
to say unto him, Abba Fa-  
ther.

5. Powreth into his heart the  
gift of sanctified prayer.

6. Perswadeth him, that both  
he and his prayers are ac-  
cepted and heard of God  
for Christ his Mediators  
sake.

which

a Ro. 8. 28

b psal. 89.

31. 33.

Pf. 119. 71

Heb. 12. 10

2 Cor. 12. 7

c 1 Cor. 3.

21. & 15.

54. 55.

Heb. 2. 14,

19.

d Luk. 22.

31. 32.

Pf. 51. 13,

14.

Rom. 5. 20.

21.

e 1 Thes. 5.

23.

f Rom. 8.

5. 10.

g Ro. 8. 16.

h Heb. 4. 16

Eph. 3. 12.

Gal. 4. 6.

Ro. 8. 25,

16.

Zac. 12. 12

Ro. 8. 16,

17.

Rom. 5.1.  
& 14.17.  
Rom. 5.3.  
& 14.27.

7. Fills  
him  
with

1. Peace of conscience.

2. Joy in the Holy Ghost; in comparison whereof, all earthly joyes seem vile and vain unto him.

a Psa. 8. 5.  
&c.

Heb. 2. 7, 8

b 1 Cor. 5. 1

Ro. 14. 14

1 Tim. 4. 2,

&c.

c 1 Cor. 9.

19, 20.

d 1 Cor. 3.

22, 23.

Heb. 1. 7.

e 1 Cor. 3.

22.

f Mat. 25.

34.

1 Pet. 1. 4.

g Acts 1. 25

6. He hath a recovery of his <sup>a</sup>soveraignty over the creatures, which he lost by *Adams* fall; and from thence free <sup>b</sup>liberty of using all things which God hath not <sup>c</sup>restrained, so that he may use them with a good <sup>d</sup>conscience. For to all things in Heaven and Earth, hee hath a sure <sup>e</sup>title in this life; and he shall have the Plenary & peaceable <sup>f</sup>possession of them in the life to come. Hence it is that all *Reprobates* are but usurpers of all that they possess, and have no <sup>g</sup>place of their own, but *bel*.

7. He hath the assurance of God's Fatherly care and protection, day and night over him; which care consists in three things:

1. In

1. In providing all things necessary for his soul and body concerning this life, and that which is to come ; so that he shall be sure ever, either to have enough ; or patience to bee content with that he hath.

Mat. 6. 32  
2 Cor. 12.  
14.  
Psal. 23.  
Pl. 34. 9, 10

2. In that God gives his holy Angels as Ministers, a charge to attend upon him always for his good ; yea, in danger to pitch their Tents about him for his safety, where-ever he bee ; Yea, GOD S protection shall defend him as a cloud by day, and as a pillar of fire by night ; and his providence shall hedge him from the power of the devil.

Heb. 1. 14.  
Psal. 34. 7.  
Psal. 91. 11  
Isa. 4. 5.  
Job 1. 10.

3. In that the Eyes of the Lord are upon him, and his Eares continually open, to see his state, and to hear his complaint ; & in his good time to deliver him out of al his troubles.

Psal. 24. 15  
Gen. 7. 1.

Psa. 34: 19.

Thus

Thus far of the *blessed estate* of the godly, and regenerate man in this life. Now of his *blessed estate* in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

*a* Phil. 3. 20

*b* Col. 3. 2.

*c* 1 Cor. 1. 31

*d* Col. 3. 3.

*e* Apoc. 14.

*f* 2 Cor. 5. 6

*g* Joh. 14. 1.

*h* Heb. 12.

22, &c.

**W**hen God sends Death as his messenger, for the regenerate man, hee meets him half the way to Heaven; for his *a* conversation, and *b* affections is there before him. Death is neither strange nor fearful unto him. Not strange, because he *c* died daily; not fearful, because whilst hee lived hee was dead; and his life was *d* hid with Christ in God. To dye unto him therefore, is nothing else in effect, but to *e* rest from his labour in this world, to goe *f* home to his *g* Father's house, unto the *h* City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general assembly and Church of the first born, to God the Judge of all

all, and to the Spirits of just men made perfect, and to **J E S U S** the Mediator of the New Testament. Whilst his Body is sick, his Mind is sound; for, God \*maketh all his bed in his sickness, and strengthneth him with faith and patience upon his bed of sorrow. And when he begins to enter into the way of all the world, he giveth (like \* Jacob, Moses, and Joshua) to his children and friends, godly exhortations & counsels, to serve the true God, to worship him truly all the daies of their life. His blessed soul breatheth nothing but blessings, and such speeches as savour a sanctified spirit. As his outward man decayeth, so his inward man increaseth, & waxeth stronger. When the speech of his tongue faultereth, the sighs of his heart speak louder unto God: when the sight of the Eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His Soul feareth not, \*but is bold to go out o<sup>t</sup> the body, and to dwell with her LORD. He  
 sigbeth

\* Psa. 41. 3

\* Gen. 49.

\* 2 Cor. 5. 8



o Phil. 1. 23 | *sigheth out with Paul, ° Cupio dis-*  
 p Psal. 42. 2 | *solvi, I desire to be dissolved and to be*  
 | *with CHRIST. And with David,*  
 | *As the PHart panteth after the wa-*  
 | *ter-brooks, so panteth my soul after*  
 | *thee O GOD. My soul thirsteth for*  
 | *G O D, for the living GOD ; when*  
 | *shal I come and appear before GOD?*  
 q Apo. 6. 10 | *He prayeth with the Saints, 9 How*  
 r Apoc. 22. | *long, O LORD, which art holy and*  
 10. | *true. ? 1 Come L O R D J E S U S,*  
 s Job 14. 5 | *come quickly. And when the 1 ap-*  
 | *pointed time of his dissolution is*  
 | *come, knowing that he goeth to*  
 t Psal. 31. 5 | *his 1 Father and Redeemer in the*  
 | *peace of a good conscience, & the*  
 | *assured perswasion of the forgive-*  
 | *ness of all his sins, in the blood of*  
 | *the Lamb, he sings with blessed old*  
 u Luk. 2. 22 | *Simeon his 1 Nunc dimittis ; Lord,*  
 Psal. 37. 37 | *now lettest thou thy servant depart in*  
 Isa. 57. 2. | *peace, &c. And surrenders up his*  
 | *Soul, as it were with his own*  
 | *hands, into the hands of his heavenly*  
 x Psal. 31. 5. | *Father, saying with David, \* Into*  
 | *thy hands, O Father, I commend my*  
 | *soul; for thou hast redeemed me, O Lord*  
 | *thou God of truth. And saying with*  
 | *Stephen,*

Stephen, Lord Jesu receive my spirit. He no sooner yeelds up his sacred Ghost, but immediatly the <sup>2</sup> Holy Angels, who attended upon him from his Birth, unto his Death, <sup>a</sup> carry and accompany his Soul into heaven, as they did the Soul of Lazarus into Abrahams bosom, <sup>b</sup> which is the Kingdome of Heaven, whither onely good Angels, and good Workes doe accompany the Soul; the one to deliver their <sup>c</sup> charge; the other to receive their <sup>d</sup> reward.

The Body in convenient time, as the sanctified <sup>e</sup> Temple of the HOLY GHOST, the <sup>f</sup> Members of CHRIST, nourished by his Body, the <sup>g</sup> price of the blood of the Sonne of GOD, is by his fellow-brethren reverently laid to <sup>h</sup> sleep in his grave, as in the bed of Christ: in an assured hope to <sup>i</sup> awake in the Resurrection of the Just, at the last day to be partaker with the soul, of life and glory everlasting. And in this respect, not onely the soules, but the very bodies of the faithful

Acts 7.59  
<sup>a</sup> Mar. 18.  
 10.  
 Act. 12.15  
 & 27.23.  
<sup>a</sup> Lu. 16.22  
<sup>b</sup> Mar. 8.11  
 Luk. 32.18  
 Eph. 1.10.  
 Heb. 11.9,  
 10, 16. &  
 12.22, 23.  
 Luke 19.9  
 & 9.31.  
<sup>c</sup> Ps. 91.11  
 Heb. 1.14.  
<sup>d</sup> Apoc. 14.  
 13. & 12.12  
<sup>e</sup> 1 Cor. 15.  
<sup>f</sup> 1 Cor. 6.15  
 Mat. 26.20  
<sup>g</sup> 1 Cor. 6.  
 20.  
<sup>h</sup> 1 Pet. 1.19.  
<sup>h</sup> 1 Thes. 4.  
 14.  
<sup>i</sup> Dan. 12.2  
 1 Joh. 5.  
 28, 29.  
 Luk. 14.14  
 1 Thies. 4.  
 16, 17.  
 Apoc. 14.  
 13.

faithful alſo are termed *blessed*.

Thus farre the *blessedness* of the ſoul and body of the regenerate man *in death*. Now let us ſee the *blessedness* of his ſoul and body *aſter death*.

3. *Meditations of the blessed estate  
of the regenerate man  
after death.*

**T**His ſtate hath three degrees.  
1. From the Day of *Death*,  
to the *Reſurreſtion*.

2. From the *Reſurreſtion*, to the  
pronouncing of the *Sentence*.

3. After the *Sentence*, which laſts  
*eternally*.

As ſoon as ever the *regenerate man* hath yeilded up his Soul unto Chriſt, the holy Angels take her into their cuſtody, & immediately <sup>a</sup>carry her into *Heaven*, and there preſent her <sup>b</sup>before Chriſt, where ſhe is crowned with a <sup>c</sup>crown of *righteouſneſſe* and *glory*; not which ſhee hath deſerved by her *good workes*, but which God hath promiſed

<sup>a</sup>Luke 16.

22.

<sup>b</sup>Heb. 1. 14

& 12. 24.

<sup>c</sup>Tim. 4. 8

Apoc. 2. 10

1 Pet. 5.

mised of his free goodnes to al those who of love, have in this life unfeignedly served him, and sought his glory.

Oh, what joy will it be to thy Soul ! which was wont to see but misery and sinners, now to behold the face of the God of Glory ? Yea, to see Christ welcomming thee, as soon as thou art presented before him by the holy Angels, with an Engle bone serve ! wel done, and welcome good and faithfull servant, &c. enter into thy Masters joy. And what joy will this be, to behold thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers ? All the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professors, and all the souls of thy friends, Parents, Husbands, Wives, Children, and the rest of Gods Saints who departed before thee in the true Faith of Christ, standing before Gods Throne in blisse and glory ? If the Queen of Sheba, beholding the glory and attendance given to Salomon, as  
it

Col. i. 6.

Ephel. i. 2.

1 King. 10.

it were, *raviſhed* therewith, brake out and ſaid, *Happy are thy men, happy are theſe thy ſervants, which ſtand ever before thee, and hear thy wiſdome* : How ſhall thy ſoul bee raviſhed to ſee her ſelf by grace admitted to ſtand with this glorious Company ? to behold the bleſſed Face of *Chriſt*, and to hear all the *treasures* of his divine *wiſdome* ! How ſhalt thou rejoyce to ſee ſo many *thouſand thouſands* welcoming thee into their Heavenly Society ! for as they all *rejoiced* at thy *conversion*, ſo will they now bee much more joyfull to behold thy *Coronation* ; and to ſee thee receive thy *Crown* which was layd up for thee againſt thy *coming*. For there the *Crown* of *Martyrdom* ſhall be put on the head of a *Martyr*, who for *Chriſts* Goſpels ſake indured torments : the *Crown* of *Virginity* on the head of a *Virgin*, which ſubdued *Concuſſence* : the *Crown* of *Piety* and *Chſtity* on the head of them, who ſincerely profeſſed *Chriſt*, and kept their *Wedlock-bed* undefiled

Luke 15.

2 Tim. 4. 8.

undefiled ; the *Crown of good works* on the good *Almes-givers* head , who liberally relieved the *poor* ; the *Crown of incorruptible glory* on the head of those *Pastors*, who by their preaching and good example, have converted souls from the corruption of sin, to glorifie God in holiness of life. Who can sufficiently expresse the rejoycing of this Heavenly company , to see thee thus crowned with glory, arrayed with the shining *Robe of righteousness*, and to behold the *Palm of Victory* put into thy hand ? Oh , what gratulation wil there be, that thou hast escaped all the miseries of the World , the *snare*s of the Devil, the *pains* of Hell, & obtained with them thy eternall rest and happiness ? for there every one joyeth as much in anothers happiness, as in his own, because he shall see him as much loved of God, as himselfe. Yea, they have as many distinct joyes as they have *companions* of their joy. And in this joyfull and blessed state, the *Soul* resteth with

Apoc. 7. 9.

F Christ



Apoc. 7. 9. *Christ in Heaven till the Resurrection; when as the number of her Fellow-servants and Brethren bee fulfilled, which the Lord termeth but a little season.*

The second degree of mans blessedness after death, is from the Resurrection to the pronouncing of the final Sentence. For at the last day,

1. The Elementary Heavens, Earth, and all things therein, shall be \* dissolved, and purified with fire.

\* 2 Pet. 3.

10, 12, 13.

\* 1 Cor. 15

52.

1 Thess. 4.

Job 5. 28.

Ezek. 37.

Rom. 8. 11

Rom. 5. 17

1 Cor. 16.

22.

Phil. 3. 10;

11.

1 Thess. 4.

14.

2. At the \* sound of the last Trumpet, or voice of Christ, the Archangel, the very same bodies, which the Elect had before (though turned to dust and earth) shall arise again. And in the same instant, every mans Soul shall re-enter into his own body by virtue of the Resurrection of Christ, their head; and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them

them to *ashes*; yet shall the *Elect* find it true at that day, that *not an hair of their head is perished.*

3. They shall come forth out of their *graves*, like so many *Josephs* out of *Prison*, or *Daniels* out of the *Lyons Dens*, or *Jonahs* out of the *Whales Belly.*

4. All the bodies of the *Elect* being thus made *alive* shall arise in that *perfection of nature*, whereunto they should have attained by their *natural temperament*, if no *impediment* had hindered; and in that *vigor of age* that a perfect man is at about three and thirty yeares old, each in their *\*proper sex.* Whereunto *Divines* think the *Apostle* alludeth, when he saith, *til we all come unto a perfect man, unto the measure of the age (or stature) of the fulnesse of Christ.* Whatsoever *imperfection* was before in the body (as *blindness, lameness, crookedness*) shall then be done away. *Jacob* shall not balt, nor *Isaac* be blind, nor *Leah* be *blear-ey'd*, nor *Mephibosheth* be lame; for if *David* would not have

Mat. 19. 30.

Dan. 4. 12.

1 Thef. 4.

14.

*Par est potestas Dei ad instituendos & restituendos homines:*

Athenag.

Isa. 65. 20.

\* Tertul. de

Resurrex:

c. 6. Hier.

Epi. 27. &

61. Aug. l.

12. de Civ.

Dei, c. 17.

& omnes

Theolog in

4 Sent. dist.

444.

Eph. 4. 13.

Ita communiter cre-

dunt Theo-

logi in 44.

Sent. dist. 4

Vide Aug.

de Civit.

Dei lib. 22.

c. 15, & 16

Pf. 105. 37  
Pfal. 35. 6.

the *blind* and *lame* to come into his house; much lesse will Christ have *blindness* and *lameness* to dwell in his Heavenly Habitation. Christ made all the *Blind* to see, the *Dumb* to speak, the *Deaf* to hear, the *Lame* to walk, &c. that came to him, to seek his grace on earth; much more will he heal all their *imperfections*, whom he will admit to his glory in Heaven. Among those Tribes, there is not one feeble; but the lame man shall leap as an Hart, and the dumb mans tongue shall sing. And it is very probable, that seeing God created our first Parents, not Infants, or Old men, but of a perfect age, or stature, the ἀνίπλασις, or new creation from death, shal every way be more perfect than the πλάσις, or first frame of man, from which he fel into the state of the dead. Neither is it like, that Infancy, being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the Elect being thus raised, shall have four most excel-

excellent and supernatural qualities : For,

1. They shall be raised in power, whereby they shall for ever be freed from all wants and weakneses, and enabled to continue without the use of meat, drink, sleep, and other former helps.

1 Cor. 15.  
43.

2. In incorruption, whereby they shall never bee subject to any manner of imperfections, blemish, sickness, or death.

1 Cor. 15.  
41.  
Isa. 65 20.  
Asg. Ench.  
b. 90.  
Mat. 13. 43  
Dan. 2. 13  
Luke 9. 31  
Zach. 9. 10

3. In Glory, whereby their bodies shall shine as bright as the Sun in the firmament; and which being made transparent, their souls shall shine through, far more glorious than their bodies. Three glimpses of which glory was seen; First, in Moses face : Secondly, in the transfiguration : Thirdly, in Stephens countenance. Three instances and assurances of the glorification of our bodies, at that

1 Thel. 4.  
17.  
Ex. 34: 27  
Mar. 17.  
Acts 6. 15.

2 Sam. 18.  
4.

Hest. 6. 4.

*Ubi uolet  
spiritus, ibi  
erit & cor-  
pus.* Aug.  
Mat. 24. 28

that glorious day. Then shall David lay aside his *Shepherds weed*, and put on the robe of the Kings Sonne *Jesus*, not *Jonathans*. Then every true *Mordechai* (who mourned under the *Sackcloth* of this corrupt flesh) shall be arrayed with the Kings royal apparel, and have the *Crown* royal set upon his head, that all the world may see how it shall be done to him whom the King of Kings delighteth to honour. If now the rising of one Sun makes the morning so glorious; how glorious shall that day be, when innumerable millions of millions of bodies of *Saints* and *Angels* shall appear more glorious than the brightness of the Sun! the body of *Christ* in glory surpassing all.

4. In *Agility*, whereby our bodies shall be able to ascend, and meet the Lord

at

at his glorious comming in the  
aire, as Eagles flying unto  
their blessed carcases. To this  
agility of the Saints glorious  
bodies, the Prophet alludes,  
saying; *They shall renew  
their strength; they shall mount  
up with wings as Eagles; they  
shall run, and not be weary,  
they shall walk, and not faint.*  
And to this state may that  
saying of *Wisdom* be referred;  
*In the time of their vision they  
shall shine, and run to and  
fro, as sparks among the stub-  
ble.*

And in respect of these  
four qualities, *Paul* calleth  
the raised bodies of the E-  
lect, *Spiritual*; for they shall  
be spiritual in qualities, but  
the same still in substance.

And howsoever sin and corrup-  
tion make a man in this state of  
mortality lower than *Angels*; yet  
surely when God shall thus crown  
him with glory and honour, I cannot  
see, how Man shall be any thing

Isa. 40. 31.

Wisd. 3. 7.

1 Cor. 15.

46.

Spiritualia

post resur-

rectionem

erunt cor-

pora non

quia corpo-

ra esse de-

sistant, sed

quia spiritu

vivificante

subsistent.

Aug. li. 13.

de civit.

Dei. c. 22.

Psal. 8. 3.



Phil. 3. 21.

Heb. 2. 16.

Heb. 1. 14.

Psa. 91. 11

Jude v. 6.

2 Pet. 2. 4.

\* 2 Pet. 3:  
11, 12.

*inferiour to Angels* : For are they *Spirits* ? So is *Man* also in respect of his *Soul* ; yea, more than this, they shall have also a spiritual body, *fashioned like unto the glorious body of the Lord Jesus Christ*, in whom mans *nature* is exalted by a *personal union*, into the glory of the *God-head*, and individual society of the blessed *Trinity* : An honour which he never vouchsafed *Angels*. And in this respect man hath a prerogative above them. Nay, they are but *spirits*, appointed to be *Ministers* unto the *Elect*; and as many of them, who at the first disdained this office, and would not keep their first standing, were for their pride hurled into hell. This lessneth not the *dignity of Angels*, but extols the greatnesse of Gods love to *Mankind*.

But as for all the *Elect*, who at that second and sudden comming of Christ, shall be found *quick and living* : The \* fire that shall burn up the corruption of the world, and the works therein, shall in a

\* *moment*

\**moment*, in the twinkling of an eye, overtake them as it \* findes them, either grinding in the mil of provision, or walking in the fields of pleasure, or lying in the bed of ease; and so (burning up their dross and corruption) of mortal, make them immortal bodies; and this change shall be unto them instead of death.

Then shall the Soul with joyfulness greet her body, saying, Oh, wel met again, my dear sister! How sweet is thy voice! how comely is thy countenance, having lien hid so long in the clifts of the rocks, and in the secret places of the grave! thou art indeed an habitation fit, not onely for me to dwel in, but such as the Holy Ghost thinks meet to reside in, as his Temple for ever. The Winter of our affliction is now past; the storm of our misery is blown over and gone. The Bodies of our Elect Brethren appear more glorious than the Lilly-flowers on the earth; the time of singing *Hallelujah* is come, and the voice of the trumpet is heard in

\* Luke 17

31.

\* 1 Cor. 15

51.

The Elect  
souls Apo-  
strophe to  
her body  
at her first  
meeting  
in the re-  
surrection.  
Can. 2. 14.

the Land. Thou hast been my *Yoke-fellow* in the Lords labours, and *companion* in persecutions and wrongs, for *Christ* and his *Gospels* sake; now shall we enter together into our *Masters* joy. As thou hast borne with me the *Crosse*, so shalt thou now weare with mee the *Crown*. As thou hast with mee *sowed* plenteously in tears, so shalt thou reap with me abundantly in joy. O *blessed*, aye *blessed* be that God! who (when yonder *reprobates* spent their whole time in *Pride*, *fleshy lusts*, *eating*, *drinking*, & *prophane vanities*) gave us grace to joyn together in *watching*, *fasting*, *praying*, *reading the Scriptures*, *keeping his Sabbaths*, *hearing Sermons*, *receiving the holy Communion*, *relieving the Poor*, *exercising* (in all *humility*) the works of *Piety* to *God*, & walking *conscionably* in the duties of our calling towards *men*. Thou shalt anon hear no mention of thy *sins*; for they are *remitted* and *covered*, but every *good work*, which thou hast done for the *Lords* sake, shall

Psal. 32.1.

shall be rehearsed, and rewarded.

Hear up thy heart; for thy Judge is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold these glorious *Angels*, like so many *Gabriels* flying towards us, to tell us, that the day of our Redemption is come, & to convey us in the clouds, to meet our Redeemer in the Air. Lo, they are at hand; Arise therefore my Dove, my Love, my fair one, and come away. And so like Roes, or young Harts, they run with *Angels* towards *Christ* over the trembling mountains of *Bether*.

6. Both quick & dead being thus revived and glorified, shall forthwith (by the Ministry of Gods holy *Angels*) be gathered from all the quarters and parts of the world, & caught up together in the Clouds, to meet the Lord in the Air, and so shall come with him, as a part of his glorious train, to judge the Reprobates and evil *Angels*. The twelve Apostles shall sit upon twelve Thrones (next *Christ*) to judge the twelve Tribes, who refused to hear the

Dan. 9. 21  
&c.

Luk. 21. 28  
Can. 2. 1, 3

Verse 17.

Luk. 17.  
34, 35, 36

1 Thes. 4.  
17.

1 Cor. 6. 1.  
3.

1 Cor. 6. 2,  
3.

Apoc. 22.  
12.

Rom. 26. 2.

2 Cor. 9. 6.

Joh. 14. 1.

1 Thes. 4.  
17.

Joel 3. 1,  
2, &c.

Ver. 11, 12

2 Chro. 20.

29.

the Gospel preached by their Ministry,) And all the *Saints* (in honor and order) shall stand, next unto them, as *Judges* also, to judge the evil angels and earthly-minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithful in his service than others; so shall their glory and reward be greater than others in that day.

The place whither they shall be gathered unto *Christ*, and where *Christ* shall sit in judgment, shall be in the *Air*, over the valley of *Jehosaphat*, by Mount Olivet, near unto *Jerusalem*, Eastward from the Temple as it is probable for four reasons.

1. Because the holy Scripture seems to intimate so much in plain words: *I wil gather all Nations into the valley of Jehosaphat, and plead with them there. Cause thy mighty One to come down, O Lord: Let the Heathen be weakned, and come up to the valley of Jehosaphat; for there will I sit to Judge all the Heathen round about. Jehosaphat signifieth*

the

the Lord will judge. And this valley was so called, from the great victory which the Lord gave \* *Jehosaphat*, and his people, over the *Ammonites*, *Moabites*, & inhabitants of *Mount Seir*. Which Victory was a Type of the final victory which *Christ*, the supreme *Judge*, shall give his Elect over all their enemies in that place, at the last day, as all the *Jews* interpret it. See *Zach.* 14. 4, 5. *Psal.* 51. 1, 2, &c. all agreeing, that the place shall be *thereabouts*.

2. Because that as *Christ* was *thereabouts* crucified, and put to open shame, so over that place his glorious Throne shall be erected in the *Air*, when he shall appear in *Judgement*, to manifest his *Majesty* and *glory*: For it is meet that *Christ* should in that place judge the World with righteous judgement, where he himself was unjustly judged and condemned.

3. Because, that seeing the *Angels* shall be sent to gather together the Elect from the four *Winds*, from the Gospel, suffered his passion, & entered into his glory. *Ca. th. in Gen. 28.*

\* Neer this valley was Mount *Moriah*, where *Abraham* sacrificed *Isaac*, *Gen.* 22. *Jacob* saw *Angels* ascending and descending on a ladder, *Gen.* 28. The Angel put up his sword, and fire from heaven burnt the sacrifice in *Araunah's* floor, *2 Sam.* 24. *Solomon* builded the Temple, *2 Chro.* 3. 1. *Christ* preached  
one



\* The Sea beyond Jordan towards Ty-rus curteth the midst of the World.

And Ezech. saith of Ierusalem,

*In medio gentium posui eam:*

That from Sion, as from a centre, the

Law should be published to all Nations, and

there all Nations shall be judged according to the Law.

Rom. 2. 12

Acts 1. 11

Richard. de villa nova.

Thom. in

1 Sent. Dist.

47, 48.

*one end of heaven to the other*: It is most probable that the place *whither* they shall be gathered to, shall be near *Ierusalem*, and the *Valley of Iehosaphat*; which \* *Cosmographers* describe to be in the midst of the superficies of the earth; if the *termini à quibus*, be the four parts of the World, the *terminus ad quem*, must be about the Centre.

4. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Oliver*, which is over the *Valley of Iehosaphat*, so he shall in *like manner* come down from Heaven. This is the opinion of *Aquinas*, and all the School-men, except *Lombard* and *Alexander Hales*.

5. Lastly, when *Christ* is set in his glorious *Throne*, and all the many thousands of his *Saints* and *Angels*, shining more bright than so many *Suns* in glory, sitting about him; and the body of *Christ* in glory and brightnesse surpassing them all: The *Reprobates* being separate, and remaining *beneath* upon the

the earth (for the right hand signifieth a *blessed*, the left hand a *curst* Estate.) *Christ will first pronounce the sentence of absolution and bliss upon the Elect* : First, because he will thereby *increase* the grief of the Reprobate that shall hear it. Secondly, to shew himself more prone to *Mercy* than to *Judgment*. And thus from his *Throne of Majesty* in the *Air*, hee shall (in the sight and hearing of all the world) pronounce unto his *Elect*, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world, &c.*

*Come ye*] Here is our blessed union with *Christ*, and by him with the whole *Trinity*.

*Blessed*] Here is our absolution from all *sins*, and our plenary endowments with all *grace* and *happiness*.

*Of my Father*] Here is the *Author* from whom, by *Christ*, proceeds our *felicity*.

*Inherit*] Here is our *Adoption*.

Mat. 19. 28  
Hilar. in  
Cant. 21.  
Ansel. in  
Mat. c. 25.  
Psa. 145. 9.  
Isa. 28. 21.  
*Ad pœnas  
tardus De-  
us est, ad  
præmia  
velox.*

Mat. 25. 34

*The Kingdom*] Behold our Birth-right in possession.

*Prepared*] See Gods Fatherly care for his chosen.

*From the foundation of the world*] O the free, eternal, unchangeable Election of God!

How much are those soules bound to love God, who of his meer good wil and pleasure, chose and loved them, before they had done either good or evil.

Rom. 9.3.

Joh 20.29  
1 Pet. 1.8.

*For, I was hungry, &c.*] O the Goodness of Christ, who takes notice of all the good works of his Children, to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake as if it had been done to himselfe! Come ye to me, in whom ye have believed, before ye saw me; and whom yee have loved and sought for with so much devotion, & through so many tribulations; Come now from labour, to rest; from disgrace, to glory; from the jaws of Death, to the joyes of eternal Life. For my sake  
ye

ye have been *railed upon, reviled, and cursed*: But now it shall appear to all those *curfed Esaus*, that you are the true *Jacobs*, that shall receive your *Heavenly Fathers blessing*; and *blessed* shall you be. Your *Fathers, Mothers, and nearest kindred* forsook, and cast you off, for my *Truths sake*, which you maintained; but now my *Father* will be unto you a *Father*, and you shall be his *Sons and Daughters* for ever. You were cast out of your *lands and livings*, & *forsooke all for my sake and the Gospels*. But that it may appear that you have not *lost your gain*, but *gained by your loss*; in stead of an *Earthly inheritance and possessions*, you shall possess with me the inheritance of my *Heavenly Kingdom*; where you shall be for *love, Sons; for birth-right, Heirs; for dignity, Kings; for holiness, Priests*; and you may be bold to enter into the *possession thereof now*, because my *Father prepared, and kept it for you ever since the first foundation of the world was laid*.

Immediately

Mat. 5. 11.

Psal. 27. 10  
Mat. 19. 29

Joh. 20. 17  
2 Cor. 6. 18

2 Tim. 4. 8

1 Pet. 5. 4.

Apoc. 4. 5.

Apoc. 4. 10

Immediately after this sentence of *absolution* and *benediction* every one receiveth his Crown, which *Christ the righteous Iudge* puts upon their heads, as the *reward* which he hath promised of his grace and mercy unto the *Faith* and *good workes* of all them that loved that *his appearing*. Then every one taking his Crown from his Head, shall lay it down (as it were) at the feet of *Christ*; and prostrating themselves, shall with *one heart & voice*, in an heavenly sort and consort, say, *Praise, and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore, Amen.*

1 Cor. 6. 1,

2, &amp;c.

Mat. 13. 13

Then shall they sit in their *Thrones* and *Order*, as *Iudges* of the *Reprobates*, and *evil Angels*; by approving, and giving testimony to the  
righteous

righteous sentence and judgement of Christ the supreme Judge.

After the pronouncing of the Reeprobates sentence of condemnation, Christ will perform two solemn Actions.

1. The presenting of all the Elect unto his Father. Behold, O righteous Father, those are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy word, and they believed it, and the World hated them, because they were not of the World, even as I was not of the World. And now, Father, I will that those whom thou hast given mee, be with me where I am, that they may behold my glory, which thou hast given me, & that I may be in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

Joh. 17. 12  
14, 23, 24.

Joh. 12. 16

2. Christ shall deliver up the Kingdom to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he

1 Cor. 15.  
24.

is



is King, Priest, Prophet, and supreme Head of the Church, he suppressed his enemies, and ruled his faithfull people by his Spirit, Word, and Sacraments. So that this Kingdom of grace over his Church in this world ceasing, he shall rule immediately as he is God, equal with the Father, and the Holy Ghost, in his Kingdom of glory for evermore. Not that the dignity of his Manhood shall be any thing diminished, but that the glory of his God-head shall be more manifested; so that as he is God, he shall from thenceforth in all fulnesse, without all external means, rule all in all.

From this Tribunal seat, Christ shall arise, and with all his glorious Company of Eleēt Angels and Saints, he shall go up triumphantly in order and array unto the heaven of heavens, with such an heavenly noise and musick, that now may that song of David be truly verified; God is gone up with a triumph; The Lord with the sound of the trumpets. Sing praises to God, sing praises, sing

Ps. 47. 5, 9.

sing praises unto our King, sing praises; for God is the King of all the earth, he is greatly to be exalted. And that Marriage-song of Jehu, Let us be glad and rejoice, and give honour to him; for the Marriage of the Lamb is come, and his Wife hath made herself ready. Allelujah; for the Lord God omnipotent reigneth.

Ver. 7.

Ver. 8.

The third and last degree of the blessed estate of a Regenerated Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

*Meditations of the blessed estate of a Regenerate man in Heaven after he hath received his sentence of Absolution before the Tribunal seat of Christ, at the last day of Judgement.*

**H**ere my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent blis, and eternal weight of glory (whereof all the af-

2 Cor. 4. 17  
Rom. 8. 18

*afflictions of this present life are not worthy* ) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt heirs, into that everlasting Kingdom of joy.

Notwithstanding, we may take a scantling thereof, thus.

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects :

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogative* of the Elect there.
4. Of the *Effects* of those Prerogatives.

#### 1. *Of the Place.*

**T**He place is the \* *Heaven of Heavens*, or the \* *third heaven* called *Paradise*; whither *Christ* (in his humane nature) ascended farre above all visible heavens. The *Bridegrooms Chamber*, which by the firmament,

\* 1 King. 8.

\* 2 Cor.

12.24.

mament, as by an azured curtain spangled with glittering starres and glorious Planets, is hid, that we cannot behold it with these corruptible eyes of Flesh. The *Holy Ghost* (framing himselfe to our weaknesse) describes the glory of that place (which no man can estimate) by such things as are most precious in the estimation of man. And therfore likeneth it to a great and a holy City, named the *Heavenly Ierusalem*. Where only God and his people (who are saved and written in the *Lambs Book*) doe inhabit: all built of pure Gold, like unto clear glass or Chrystal: the walls of *Jasper stone*: the foundations of the wals, with twelve manner of precious stones, having twelve gates, each built of one pearle: three gates towards each of the four corners of the *World*: and at each gate an *Angel* (as so many Porters) that no unclean thing should enter into it. It is four square, therefore perfect: the length, the breadth, and height of it are equal, 12000 Furlongs every

Psal. 19. 5.  
Mat. 25. 10

Apo 21. 2,  
&c.  
V. 24. & 27

Ver. 18  
Ver. 11  
Ver. 19, 30

Ver. 21.  
Ver. 13.  
Ver. 12.

Ver. 27.

Ver. 16.

Apoc. II.  
1, 2.

every way ; therefore glorious and spacious. Through the midst of her streets ever runneth the pure River of the water of Life, as clear as Chrystal ; therefore wholsom. And of either side the River is the Tree of Life, ever growing ; which beareth twelve manner of fruits , and gives fruit every moneth ; therefore fruitful. And the leaves of the Tree is health to the Nations ; therefore healthy. There is therefore no place so glorious by creation, so glorious with delectation, so rich in possession, so comfortable for habitation : For there the King is Christ ; the Law is love ; the honour, verity ; the peace , felicity ; the life, eternity. There is light without darkness, mirth without sadness ; health without sickness ; wealth without want ; credit without disgrace ; beauty without blemish ; ease without labour ; riches without rust ; blessednesse without misery , and consolation that never knows end. How truly may we cry out ( with David ) of  
this

this City, *Glorious things are spoken of thee, O thou City of God, and yet all these things are spoken but according to the weakness of our capacity. For heaven exceedeth all this in glory, so far, as that no tongue is able to express, nor heart of man to conceive the glory thereof, as witnesseth St. Paul, who was in it, and saw it. O let us not then dote so much upon these wooden cotages, & houses of mouldring clay, which are but tents of ungodliness, and habitations of sinners; but let us look rather, and long for this heavenly City, whose builder and maker is God; which he (who is not ashamed to be called our God) hath prepared for us.*

Psal. 87. 3

2 Cor. 12: 4

1 Cor. 2. 5

Heb. 11. 10  
Heb. 11. 6

## 2. Of the Object.

**T**He blissful and glorious object of all intellectual and reasonable creatures in heaven is the God-head, in Trinity of Persons; without which, there is neither joy, nor felicity; but the very ful-

G ness



ness of joy consisteth in enjoying the same.

This *Object* we shall enjoy two waies.

1. By a *beatifical vision* of God.

2. By possessing an *immediate communion* with his divine nature.

The *\* beatifical vision* of God, is that onely that can content the infinite minde of man. *\* For every thing* tendeth to his center. God is the center of the soul ; therefore (like *Noahs Dove*) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his mind unless he might see the face of God. Therefore the whole Church prayeth so earnestly, God be merciful unto us, and cause his face to shine upon us. When *Paul* once had seen this blessed sight, hee (ever after) counted all the riches, and glory of the world (in respect of it) to bee but *dung*; and *saith* his life after was but sighing out, *cupio dissolvi*, I desire to be dissolved, and

*\* Visio Dei  
beatifica so-  
la est sum-  
mum bonum  
nostrum.*

*Aug. l. de  
Trin. c. 13.*

*\* Fecisti nos  
domine ad  
te: inquietu  
igitur est  
cor nostrum  
donec requi-  
escat in te.*

*Aug. Con-  
sulit. l. c. 1.  
&c.*

*Ex. 33. 13.*

*Psal. 67. 1.*

*& 80. 1.*

*Phil. 3. 8,*

*11.*

*1 hil. 1. 23.*

and to be with Christ. And Christ prayed for all his Elect in his last Prayer ; that they might obtain this blessed vision ; *Father, I will that they which thou hast given me be (Where ?) even where I am: (to what end ?) that they may behold that my glory, &c.* If *Moses* face did so shine when he had been with God but forty dayes, and seen but his *back-parts*, How shall we shine when we shall see him *face to face* for ever ? and *know him as we are known, and as he is ?* Then shall the soul no longer be termed *Marah*, bitterness, but *Naomi*, *beautifulness* ; for the Lord shall turn her short bitterneſſe to eternal beauty and blessedneſſe, *Ruth. 1.20.*

The second means to enjoy this object, is, by having an *immediate* and an *eternal communion* with God in heaven. This we have, first by being ( as members of Christ ) united to his *manhood*, and by the *manhood* (personally united to the Word) we are united to him, as he is God; and (by his God-head)

Joh. 17. 14

Ex. 34. 29.  
Ex. 33. 31.

1 Cor. 13.  
12.

2 Cor. 3. 18

1 Joh. 3. 2.

Mat. 8. 29.

Ruth 3. 29

John 17.  
20, 21.1 Cor. 15:  
18.

to the whole *Trinity*. Reprobates at the last day shall see God ( as a just Judge ) to punish them ; but (for lack of this Cōmunion) they shall have neither *grace* with him, nor *glory* from him. For want of this Communion, the devils (when they saw Christ) cryed out, *Quid nobis tecum ? What have wee to do with thee , O Sonne of the most high God ?* but (by virtue of this Communion ) the penitent soul may boldly goe and say unto Christ (as Ruth unto Boaz) *Spread, O Christ, the wing of the garment of thy mercy over thine handmaid ; for thou art my Kinsmau.* This Communion God promised *Abraham* when he gave himself for his great reward ; And Christ prayeth for his whole Church to obtain it. This Communion Saint *Paul* expressed in one word, saying, *That God shall be all in all unto us.* Indeed God is now all in all unto us ; but by means and in a smal measure. But in heaven, God himself immediately (in fulness of measure, without all meanes )

means) will be unto us *all the good things*, that our soules and bodies can wish or desire. He himself will be *salvation* and joy to our soules; *life and health* to our bodies; *beauty* to our eyes; *musick* to our eares; *honey* to our mouthes; *perfume* to our nostrils; *meat* to our bellies; *light* to our understanding; *contentment* to our wils, and *delight* to our hearts; and what can be lacking, where God himself will be the *soul of our souls*? Yea, all the strength, wit, pleasures, virtues, colours, beauties, harmony, and goodness that are in men, beasts, fishes, fowles, trees, herbs, and all creatures, are nothing but sparkles of those things which are in *infinite perfection* in God. And in him wee shall enjoy them in a far more *perfect* and blessed manner. Hee himself will then supply their use; nay, the *best* creatures (which serve us now) shall not have the honour to serve us then. There will be *no need of the Sun, nor of the Moon to shine in that City*; for the glory of

Anima  
anime erit  
Deus, Ber.  
Non potest  
summus re-  
rum condi-  
tor in se non  
habere qua  
rebus à se  
conditis  
dedit;  
quemadmo-  
dum sol  
astris.  
Hugo l. 4.  
de anima,  
cap. 15.

Apo. 2. 23.

*God doth light it.* No more will there be any need, or use of any creature, when we shall enjoy the Creator himself.

Seneca de  
beneficiis,  
lib. 2. cap. 9

When therefore we behold any thing that is *excellent* in any Creatures, let us say to our selves, how much more excellent is he, who gave them this excellency? When we behold the wisdom of men, who over-rule creatures *stronger* than themselves; out-run the *Sun* and *Moon* in discourse; prescribing many years before, in what courses they shall be *eclipsed*; let us say to our selves, *how admirable is the Wisdom of God*, who made men so wise! When we consider the strength of Whales and Elephants, the Tempest of Winds, and terrour of Thunder, let us say to our selves, *how strong, how mighty, how terrible is that God*, that makes these mighty and fearfull Creatures! When wee taste things that are delicately sweet, let us say to our selves, O how sweet is that God, from whom all these Crea-  
tures

tures have received this *sweetnesse* !  
When wee behold the admirable  
colours which are in *Flowers* and  
*Birds*, and the lovely *beauty* of  
*Women*, let us say, how *fair* is that  
God, that made these so fair !

And if our loving God hath  
thus provided us so many *excellent*  
delights, for our passage thorow  
this *Bochim*, or valley of teares,  
what are these pleasures which he  
hath prepared for us, when wee  
shall enter into the *Palace* of our  
*Masters* joy ? How shall our souls  
be there ravish'd with the love of  
so lovely a God ? So glorious is  
the object of heavenly *Saints* : So  
amiable is the sight of our gracious  
*Saviour*.

Judg. 2.5

3. *Of the Prerogatives which the  
Elect shall enjoy in heaven.*

**B**Y reason of this Communion  
with God, the *Elect* in heaven  
shall have four super-excellent  
*Prerogatives*.

1. They shall have the *Kingdom*

G 4 of



Mat. 25  
1 Pet. 1. 4  
Eph. 2. 19  
Heb. 12. 22  
Act. 22. 26  
of heaven for their inheritance ; and they shall be free Denizens of the heavenly *Jerusalem*. Saint Paul (by being a free Citizen of Rome) escaped whipping ; but they, who are once free Citizens of the heavenly *Jerusalem*, shall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a great sum of money, but with the precious blood of the Son of God.

Act. 22. 28  
1 Pet. 1. 18  
Apoc. 5. 10  
1 Pet. 2. 9  
Ro. 16. 10  
1 Pet. 2. 5  
Heb. 13. 15  
Mat. 13. 43  
2. They shall be all *Kings* and *Priests* ; spiritual Kings to reign with CHRIST, and to triumph over Satan, the world, and Reprobates ; and spiritual Priests to offer unto God the spiritual Sacrifice of praise and thanksgiving for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to poor Parents, that have many children ! If they breed them up in the feare of God, to be true Christians, then are they Parents to so many *Kings* and *Priests*.

3. Their bodies shall shine as the brightness

brightness of the *Sun* in the firmament, like the glorious Body of Christ, which shined *brighter* than the Sun at Noon, when it appeared to Saint Paul. A glimpse of which glorious brightness appeared in the Bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*; yea, a *spiritual body*; not in *substance*, but in *quality*; preserved by *spiritual means*, and having (as an Angel) agility to *ascend* or *descend*. Oh what an honour is it, that our bodies (falling *more vile* than a *carion*) should thus arise in glory, like unto the body of the *Sonne* of God!

4. Lastly, they (together with all the holy Angels) there, keep (without any labour to distract them) a *perpetual Sabbath*, to the glory, honour, and praise of the aye-blessed Trinity, for the *creating*, *redeeming*, and *sanctifying* of the Church: And for his power, wisdom, justice, mercy, and good-

Phil. 3.21

Acts 12. 6

Luke 9.31  
Mat. 9.3

1 Cor. 15.  
43.  
Verse 44.

1 Thes. 4.1

ness in the government of Heaven and Earth. When thou hearest a sweet consort of *Musick*, meditate how happy thou shalt be, when (with the *Quire* of Heavenly *Angels and Saints*) thou shalt sing a part in that spiritual *Hallelujah*, on that eternal blessed Sabbath, where there shall be such variety of pleasures, and satiety of joys, as neither know tediousness in doing, nor end in delighting.

4. Of the effects of those Prerogatives.

From these Prerogatives there will arise to the Elect in heaven, five notable effects.

1 Cor. I. 10  
*Aug. soli-  
 loq. cap. 36.  
 Nihil  
 notum in  
 terrâ, nihil  
 ignotum in  
 cœlo.*

1. **T**hey shall know God, with a perfect knowledge so far as Creatures can possibly comprehend the Creator. For there we shall see, the *Word* the Creatour; and in the *Word*, all creatures that by the *Word* were created; so that

that we shall not need to learn ( of the things which were made ) the knowledge of *him* by whom *all* things were made. The *excellentest* creatures in this life are but as a *dark vail* drawn betwixt God and us; but when this *vail* shall be drawn aside, then shall wee see God *face to face*, and *know him as wee are known*.

We shall know the power of the *Father*, the wisdom of the *Son*, the grace of the *Holy Ghost*, & the indivisible nature of the blessed *Trinity*. And in him wee shall know, not onely all our friends, (who died in the faith of *Christ*) but also all the faithfull that ever were, or shall be. For

1. *Christ* tels the *Jews*, that they shall see *Abraham*, *Isaac*, & *Jacob*, and all the *Prophets* in the *Kingdom of God*: therefore we shall know them.

2. *Adam* in his innocency knew *Eve* to be bone of his bone, and flesh of his flesh, as soon as he awaked. Much more then shall we know

1 Cor. 13

12.

2 Cor. 3. 16

Res vera  
sunt in  
mundo in-  
visibili, in  
mundo vi-  
sibili um-  
bra rerum.  
Herm.

Luk. 13. 28

Gen. 2. 23

our kindred, when ye shall awake  
*perfected and glorified in the resur-*  
*rection.*

Mat. 27. 13

3. The Apostles knew *Christ*  
after his resurrection, & the *Saints*  
*which rose with him, and appeared*  
*in the holy City.*

Mat. 17. 4

4. Peter, James, and John knew  
*Moses and Elias* in the Transfigu-  
ration; how much more shall we  
know one another when we shall  
be all glorified?

Luk. 16. 28

5. Dives knew *Lazarus* in *A-*  
*brahams* bosom; much more shall  
the Elect know one another in  
heaven.

Mat. 19. 28

6. Christ saith, that the twelve  
*Apostles* shall sit upon twelve  
*Thrones*, to judge (at that day) the  
twelve *Tribes*; therefore they shall  
be known, and consequently the  
rest of the *Saints*.

2 Cor. 6. 2,  
3.

1 Cor. 13.  
12.

7. Saint Paul saith, that at that  
day we shall know as we are known  
of God; and *Augustine* (out of  
this place comforteth a Widow,  
assuring her that as in this life,  
she saw her husband with external

*August. ad*  
*Italicam*  
*viduam*  
*Ep. 6.*

e yes

eyes; so in the life to come, shee should know *his heart*, and *what were all his thoughts and imaginations*. Then Husbands and Wives look to your actions & thoughts: For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The faithful in the Old Testament are said to be gathered to their Fathers; therefore the knowledge of our friends remains.

9. Love never falleth away; therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be a declaration of the just judgments of God, when he shall reward every man according to his works; and if every mans workes be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves bee known. And if the persons be not known, in vain are the workes made manifest. Therefore (saith the Apostle) Every man shall appear, to account for the work that he hath done

Gen. 25.

35.

2 Reg. 22.

1 Cor. 13. 3

Rom. 2. 5

Apoc. 22

12.

Eccl. 12.

14.

Rom. 2. 16

Mat. 12. 36

2 Cor. 5.

10.



1 Cor. 15.  
24, 28.

one in his body, &c. See *Wisdom*, Chapter 5. Verse 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministry*, and *Oeconomy* shall cease; yea Christ shall then cease to rule, as he is *Mediator*, and rule all in all, as he is God equal with the Father, and the Holy Ghost.

1 Cor. 13.  
11.

The greatest *knowledge* that men can attain unto in this life, comes as farre short of the *knowledge* which we shall have in heaven, as the knowledge of a *child* that cannot yet speak plain, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge* let them long to be *Students* of this *University*: For all the *light* by which we know any thing in this world, is nothing but the very *shadow* of God. But when we shall know God in heaven, we shall (in him) know the *manner* of the work of the *Creation*, the *mysteries* of the work of our *Redemption*: yea so much *knowledge* as a *Creature* can possible conceive & comprehend

*Lumen est  
umbra Dei  
& Deus est  
lumen lumen  
nis, Plato.  
Poli. 6.*

prehend of the Creatour and his works. But whilst we are in this life, we may say with *Job*, how little a portion bear we of him? And assure our selves with *Syracides*, that there are greater things than these be, and that we have seen but a few of Gods works.

*Job* 26.14

*Ecc.* 42.32

2. They shall love God with a perfect and absolute love, as possibly a creature can do. The manner of loving God, is to love him for himself; the measure is to love him without measure: For in this life (knowing God but in part) we love him but in part; but when the *Elect* in heaven shall fully know God, then they will perfectly love God. And for the infinite causes of love, (which they shall know to bee in him) they shall be infinitely ravished with the love of him.

*2 Cor.* 13.  
12.

3. They shall be filled with all manner of divine pleasures. At thy right hand (saith *David*) there are pleasures for evermore: Yea, they shall drink (saith he) out of the Rivers of pleasures. For as soon as the soul

*Psa.* 16.11

*Psal.* 36.8

soul is admitted into the *actual* fruition of the *beautiful* essence of God; she hath all the goodness, beauty, glory, and perfection of all creatures (in all the world) united together, & at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is *more amiable*: If any delight in *fairness*, the fairest beauty is but a *dusty shadow* to that: he that delights in pleasures shall there find *infinite varieties*, without either interruption of grief, or distraction of *pain*: He that loveth *honour*, shall there enjoy it without the disgrace of *cankred envie*; hee that loveth *treasure* shall there possess it, and never be beguiled of it. There they shall have *knowledg* void of all *ignorance*; *health*, that no *sickness* shall impair; and *life*, that no *death* can determine. In a word, look how far this *wide world* surpasseth, for *light pleasures* and *comforts*, the dark and narrow womb wherein thou wast conceived a child, so much doth the *world to come* exceed in  
joyes

joyes, solace, and consolattoe, this present world. How happy then shall we be, when this life is changed, and we thither translated?

4. They shall be replenished with an *unspeakable* joy. In *thy* presence (saith David) is the fulness of joy. And this joy shall arise chiefly from the vision of God, and partly from the sight of all the holy Angels and blessed souls of just & perfect men, who are in blis and glory with him.

Psal. 16. 1.

But especially from the blisfull sight of JESUS, the *Mediator* of the new Testament, our *Emmanuel*, God made man. His sight will be the chief cause of our blis and joy. If the Israelites in Jerusalem so shouted for joy that the earth rang again, to see Solomon crown'd, how shall the Elect rejoyce in Heaven, to see Christ (the true Solomon) adorned with glory? If John Baptist at his presence did leap in his mothers womb for joy, how shall wee exult for joy, when he will be, not only with us, but in us in heaven? If  
the

Heb. 12. 24

1 Reg. 1.  
40.

Luke 1. 44  
Joh. 17. 12

Mat. 2. 10

Luke 2. 18

Luke 2. 40

*Facilius**dicere**possumus**quid ibi non**fit, quam**quid ibi fit.*

Aug. de

sym. lib. 7.

1 Cor. 2. 5

Mat. 25. 21

the *Wise men* rejoiced so greatly to find him a *Babe, lying in a manger*: how great shall the joy of the *Elect* be, to see him sit (as a King) in his *celestial throne*? If *Simeon* was glad to see him an Infant in the Temple, presented by the hands of the Priests; how great shall our joy be, to see him a King, ruling all things at the right hand of his Father? If *Joseph* and *Mary* were so joyful to find him in the midst of the Doctors, in the Temple, how glad shall our souls be, to see him sitting as Lord among Angels in heaven? This is that joy of our Master, which (as the Apostle saith) *the eye hath not seen, ear hath not heard, nor the heart of man cannot conceive*; which because it cannot enter into us, we shall enter into it.

Joh. 16. 22

Hest. 1. 3.

5. Lastly, they shall enjoy this blisful and glorious estate for evermore. Therefore it is termed, *everlasting life*; and *Christ* saith, *that our joy shall no man take from us*. All other joyes (be they never so great) have an end. *Abasuerus* feast lasted

lasted an hundred & eighty dayes. But he, and it, and all his joyes are gone. For mortal man to be *assumed* to heavenly glory, to be *associated* to Angels, to be satiated with all delights and joyes ( but for a time ) were much; but to enjoy them *for ever* without intermission of end, who can *bear* it, and not *admire* it! Who can *use* of it, and not be *amazed* at it! All the Saints of Christ ( as soon as they felt once but a true tast of these eternal joyes ) counted all the *riches* and *pleasures* of this life to be but *loss* and *dung* in respect of that. And therefore (with uncessant prayers, fasting, alms-deeds, tears, faith, and good life ) they laboured to ascertain themselves of this eternal life; and (for the love therof) they willingly either sold, or parted with all their earthly goods and possessions.

*Christ calleth all Christians, Merchants, Luke 19.* And eternal life, a precious *pearl*, which a wise Merchant will purchase, though it cost

Phil. 3. 8.

Acts 2. 45.



Plutar.  
Apoph.  
Regum.

cost him *all that he hath*, Mat. 13.

*Alexander* hearing the report of the great riches of the Eastern Countrey, divided forthwith among his Captains and Souldiers, all his Kingdom of *Macedonia*. *Hephestion* asking him what he meant in so doing; *Alexander* answered, that he preferred the riches of *India* (wherof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternal riches of Heaven so greatly renowned (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

Heb. 11.  
10, 15, 16

*Abraham* and *Sara* left their own Country and possession, to look for a Citie, whose builder and maker is God; and therefore bought no land, but onely a place of burial. *David* preferreth one day in this place, before a thousand elsewhere; yea to be a Door-keeper in the house of God, rather than to dwell in the richest Tabernacles of wickednesse.

Psal. 84. 10

*Elias*

*Elias earnestly besought the Lord to receive his soul into his Kingdom, and went willingly (though in a fierie Chariot) thither. Saint Paul (having once seen Heaven) continually desired to be dissolved, that he might be with Christ. St. Peter (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the dayes of his life; saying, Master, it is good for us to be here. How much better doth Peter now think it to be in Heaven it self? Christ (a little before his death) prayeth his Father to receive him into that excellent glory. And the Apostle witnesseth, that (for the joy which was set before him) he endured the cross, and despised the shame. If a man did but once see those joyes (if it were possible) he would indure an hundred deaths to enjoy that happinesse but one day.*

*Saint Augustine saith, that hee would be content to endure the torments of Hel, to gain this joy, rather than to lose it. Ignatius (St. Pauls Scholar)*

1 Reg. 19. 4

2 Reg. 2. 15  
Phil. 1. 23

Mat. 17. 4

Joh. 17. 5

Heb. 11. 2

Serm. 31.  
de Sanctis.

Hier. in  
Catalogo.  
Iren. l. 3.  
Cont. Val-  
lent.

Euseb. l. 4.  
cap. 16.

Nazian. de  
vitâ Basil.

Ruth. l. 1. 16

Scholar) being threatned ( as he was going to suffer ) with the cruelty of torments, answered with great courage of Faith; *Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the devil together let them come upon me, so I may enjoy my Lord Jesus and his Kingdom.* The like constancy shewed Policarp, who would not by any terrours of any kind of death, be moved to deny Christ in the least measure. With the like resolution answered Basil his persecutors, when they would terrifie him with death; *I will never (said he) fear death, which can do no more than restore me to him that made me.* If Ruth left her own countrey, and followed Naomi her Mother-in-law, to goe and dwel with her in the land of Canaan (which was but a type of Heaven) onely upon that fame which she heard of the God of Israel (though she had no promise of any portion therein) how shouldest thou follow thy holy Mother the

the Church, to go unto Christ into the heavenly Canaan, wherein God hath given thee an eternal inheritance, assured by an holy Covenant, made in the Word of God, signed with the blood of his Sonne, and sealed with his Spirit and Sacraments? This shall be thine eternal happiness in the Kingdom of Heaven, where thy life shall be a communion with the blessed Trinity; thy joy, the presence of the Lamb; thy exercises, singing; thy ditty, *Hallelujah*; thy consorts, Saints and Angels; where youth flourisheth, that never waxeth old; beauty lasteth, that never fadeth; love aboundeth, that never cooleth; health continueth, that never slaketh; and life remaineth that never endeth.

*Meditations directing a Christian  
how to apply to himself without de-  
lay, the foresaid knowledge of  
God and himself.*

**T**Hou seest therefore, O Man,  
how wretched and cursed thy  
state

state is, by corruption of Nature, without Christ; insomuch, that whereas the Scriptures doe liken wicked men unto *Lyons, Bears, Bulls, Horses, Dogs,* and such like savage creatures in their lives; it is certain, that the condition of an unregenerated man, is in his death more vile than a *Dog*, or the filthiest creature in the world. For the Beast (being made but for mans use) when he dyeth, endeth all his miseries with his *death*. But man (indued with a *reasonable*, and an *immortal* soul, made after Gods *Image*, to serve God) when hee ends the miseries of this life, must account for all his misdeeds, and beginne to endure those miseries that *never* shall know *end*. No creature but *man* is liable to yeeld at his death an account for his life. The brute creatures not having reason, shall not bee required to make any *account* for their *deeds*; and good *Angels*, though they have *reason*, yet shal they *yeeld no account*, because they have no sin. And as  
for

for evil *Angels*, they are without all hope, already condemned, so that they need not make any further accounts, *Man* onely in his death, must be *Gods* accountant for his life.

On the other side, thou seest (O *Man*) how happy and blessed thy estate is being truly reconciled unto God in Christ; in that (through the restauration of *Gods* Image, & thy restitution into thy severaignty over other creatures thou art in this life little inferior to the *Angels*; and shalt be in the life to come equal to the *Angels*. Yea, (in respect of thy Nature, exalted by a personal Union to the Son of God, and by him to the glory of the Trinity (superiour to the *Angels*;) a Fellow-brother with *Angels* in spiritual grace, and everlasting glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief blis and happiness consisteth in having an eternall communion with his Majesty.

Now therefore (O impenitent Sinner) in the bowels of Christ Je-  
H sus



*hus* I entreat thee, nay, I conjure thee as thou tenderest thy own salvation, seriously to consider with me, how false, how vain, how vile are those things, which still retain, and chain thee in this wretched & cursed estate, wherein thou livest; and doe hinder thee from the favour of God, and the hope of eternal life and happiness.

*Meditations on the hinderances  
which keep back a sinner  
from the Practice  
of Piety.*

**T**Hose hinderances are chiefly seven.

I. *An ignorant mistaking of the true meaning of certain places of the holy Scripture, and some other chief grounds of Christian Religion.*

The Scriptures mistaken, are these;

I Ezek. 33. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blout out all, &c.* Hence the carnal Christian gathereth, *That he may repent when he will.* It is true, whensoever a sinner doth  
repent

repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected, and could not repent, though they sought it carefully with teares. What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

Heb. 12. 17

Luk. 13.

24, 27.

2. Mat 11. 26. *Come unto me, all you that labour, and are heavy laden, and I will give you rest.* Hence the lewdest man collects, that he may come unto Christ when he list. But he must know, That no man ever comes to Christ, but he who (as Peter saith) *Having known the way of righteousness, hath escaped the polutions of the world through the knowledge of our Lord and Saviour Jesus Christ.* To come unto Christ, is to repent and beleeve. And this no man can do, except his heavenly Father draweth him by his grace.

2 Pet. 1.

20, 22.

Isa. 1. 18

John 6. 35

John 6. 44

3. Rom. 8. 1. *There is no condem-*

H 2

nation

nation to them which are in Christ Jesus. True, but they are such, who walk not after the flesh (as thou dost) but after the spirit, which thou didst never yet resolve to do.

Tit. 2. 11,  
12.

4. 1 Tim. 1. 15. Christ Jesus came into the world to save sinners, &c. True, but such sinners, who like St. Paul, are converted from their wicked life; not like thee, who stil continuest in thy lewdness. For that grace of God which bringeth salvation unto all men, teacheth us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present World.

Psal. 34. 14

5. Prov. 24. 16. A just man falleth seven times in a day and riseth, &c. In a day! is not in the Text: Which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just, and from which God delivers him. And though it meant falling in, and rising out of sin, what is this to thee, whose fals all men may see every day; but neither God, nor man, can at any time see thy

thy rising again by Repentance.

6. Isa. 64. 6. *All our righteousnesses are as filthy rags.* Hence the carnal Christian gathers; that seeing the *best works* of the *best Saints* are no better, then his are good enough, and therefore he needs not much grieve, that his devotions are so *imperfect*. But *Isaiah* meanes not in this place, the righteous works of the *Regenerate*; as fervent prayers in the name of God; charitable alms from the bowels of mercy; suffering in the *Gospels* defence, the spoyl of goods and spilling of blood, and such works which *St. Paul* calls the *fruits of the Spirit*. But the Prophet making an humble confession in the *name of the Jewish Church*, when she had fallen from God to *Idolatry*, acknowledgeth, that whilst they were by their filthy sinnes separated from God, as *Lepers* are by their infected sores, and poluted cloathes from men; their *chiefest righteousnesse* could not be but *abominable* in his sight. And though our *best works*, com-

Gal. 5: 12.

Apoc. 3. 8.  
Apo. 19. 8.  
Jer. 13. 23  
Zach. 3. 4.

pared with *Christs righteousness*, are no better than *unclean rags*; yet in *Gods acceptance*, for *Christs sake*, they are called *white raiment*; yea, *pure fine linnen*, and *shining*; far unlike the *Leopards spots*, and *filthy garments*.

Gal. 1. 15  
Rom. 5. 8.  
John 9. 31

1 Joh. 3. 9.  
1 Joh. 5. 18

7. Jam. 3. 2. *In many things we sinne all*; True, but *Gods children sin not in all things*, as thou dost, without either *bridling* their lusts, or *mortifying* their corruptions, & though the reliques of sin remain in the dearest children of *God*, that they had need daily to cry, *Our father, which art in heaven; forgive us our trespasses*; yet in the *New Testament*, none are properly called *sinners* but the *unregenerate*: but the *Regenerate*, in respect of their zealous endeavour to serve *God* in unfeigned holiness, are every wher called *Saints*. Insomuch that *St. John* saith, that *Whosoever is born of God, sinneth not*, that is, liveth not in *wilful filthiness*, suffering sin to reign in him, as thou doest. Deceive not thy self with the name  
of

of a Christian; whoſoever liveth in any cuſtomary groſs ſin, he liveth not in the ſtate of Grace. *Let therefore (ſaith St. Paul) every one that nameth the name of Chriſt, depart from iniquity.* The regenerate ſin, but upon frailty; they repent, and God doth pardon; therefore they ſin not to death. The reprobate ſin maliciously, ſinfully, & delight therein: ſo that by their good wil, ſin ſhall have them before they will leave it. They wil not repent, and God wil not pardon. Therefore their ſins are mortall (ſaith St. *Johu*) or rather immortal, as ſaith St. *Paul*, Rom. 2. 5. It is no excuſe therefore to ſay, we are all ſinners. True *Chriſtians*, thou ſeeſt are all *Saints*.

8. Luk. 23. 43. The Thief converted at the laſt gasp, was received to *Paradiſe*: What then? If I may have but time to ſay, when I am dying, *Lord have mercy upon me*, I ſhall likewise be ſaved. But what if thou ſhalt not? And yet many in that day ſhall ſay, Lord, Lord; and the Lord wil not know them. The

2 Tim. 2.  
19.

1 Joh. 5. 10

Mat. 7. 22,  
23.



theef was saved, for he repented; but his fellow had no grace to repent, and was damned. Beware therefore, lest trusting to *late* repentance at thy *last end on earth*, thou be not driven to repent too late without end in *hell*.

9. 1 John 1. *The blood of Jesus Christ cleanseth us from all sin.* And 1 John 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c.* O comfortable! But hear what Saint *John* saith in the same place, *My little children, these things write I unto you, that you sin not.* If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *Where sinne abounded, Grace did abound much more.* Oh sweet! but hear what St. Paul addeth; *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead in sin live any longer therein? Ro. 6. 1, 2.* This place teacheth us not to presume, but that we

we should not *despair*. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are;

I. From the doctrine of *Justification* by faith onely, a carnal Christian gathereth, *That good workes are not necessary*. Hee commends others that do good workes, but he perswades himself that he shall be saved by his faith, without doing any such matter. But he should know, that though good workes are not necessary to *Justification*, yet they are necessary to *Salvation*; for, we are Gods workmanship, created in Christ Jesus unto good workes, which God hath predestinated that we should walk in them. Whosoever therefore in yeares of discretion, bringeth not forth good workes after he is called, he cannot be saved; neither was he ever predestinated to life eternal. Therefore the scripture saith that Christ will reward every man according to his workes. Christ re-

Eph. 2. 10.

Fulke.  
Rhein.  
Test. Anno.  
in Eph. 22.  
Rom. 2. 6.  
2 Cor. 9. 6.  
Apoc. 22.  
12.

- Apoc. 2. 3. *spects in the Angels of the seven Churches nothing but their works, and at the last day he will give the heavenly inheritance only to them who have done good works, in feeding the hungry, clothing the naked, &c. At that day righteousness shall wear the Crown: No righteousness, no Crown: no good works (according to a mans talent) no reward from God; unless it be vengeance. To be rich in good works, is the surest foundation of our assurance to obtain eternal life. For good works are the true fruits of a true faith, which apprehendeth Christ, and his obedience, unto Salvation And no other faith availeth in Christ, but that which worketh by love; and (but in the act of justification) that faith which only justifieth is\*never only, but ever accompanied with good works; as the Tree with his fruits, the Sun with his light, the fire with his heat, and water with his moisture. And the faith which doth not justify her self by good works before men, is but a dead*
- Mat. 25.
- 2 Tim. 4. 8
- Rom. 2. 8.
- 2 Tim. 6. 19.
- Gal. 5. 6:
- \**Fides sola, non est sola: Fides sola justificat, ut oculus solus videt.*
- Jam. 2. 26.
- dead*

dead faith, which wil never justifie a mans soul before God. But a justifying faith purifieth the heart, and sanctifieth the whole man throughout.

II. From the doctrine of Gods eternal Predestination, and unchangeable decree, he gathereth, that if he be predestinated to be saved he cannot but be saved; if to be damned, no means can do any good. Therefore all works of Piety are but in vain. But he should learn, that God hath predestinated to the meanes, as wel as to the end. Whom therefore God hath predestinated to be saved, which is the end hee hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the means. And they (saith St. Peter) who are elect unto salvation, are also elect unto the sanctification of the Spirit. If therefore upon thy calling, thou conformest thy self to the Word and Example of Christ thy Master, and obeyest the good motions of the brly Spirit, in leaving

Acts 13.9.  
Act. 16.18  
1 Thes. 5.  
23.

Mat. 25.34  
Ephes. 1.4  
Eccl. 3.24.

1 Pet. 1.16  
Rom. 8.29,  
30.  
Joh. 15.16  
1 Pet. 1.2.  
Nolite in  
Deo primū  
querere, sed  
in Christo,  
in quo si te  
per fidem  
invenieris,  
certus esto,  
te esse et  
Am.

Lu. 15. 10.  
Verse 24.

\* *Magnus  
homo liberi  
arbitrii  
vires, cum  
conderetur,  
accepit: sed  
eas peccan-  
do amisit.*

Aug. de  
spirit. &  
lit. cap. 3.

Ecd. 7. 20.

Ecc. 15. 14

*Homomnale*

*ntens libero*

*suo arbitrio,*

*& se, &*

*liberum su-*

*um arbitriū*

*perdidit,*

Aug. Ench.

ad Laur. c.

30.

leaving sin, and living a godly life, then assure thy self, that thou art one of those, who at *infallibly predestinated* to everlasting salvation. If otherwise, blame not *Gods predestination*, but thine own sin and rebellion. Doe thou but returne unto God, & God will graciously receive thee, as the Father did the Prodigal Son; & by thy conversion it shall appear, both to \* Angels, & \* men, that thou didst belong to his Election. If thou wilt not, why should God save thee?

III. When a carnal Christian hears, *that man hath not freewil unto good*, hee looseth the reins to his own corrupt will, as though it lay not in him to bridle, or to subdue it. *Implicitely* making God the Author of sin in *suffering* man to run into this necessity. But he should know, that God gave *Adam free-wil* to stand in his \* integrity if he would; but *man* abusing his freewil, lost both *himself* and it. Since the Fall, *Man* in his *state of corruption* hath free-wil to evil, but not

not to good; for in this state, we are not (saith the Apostle) sufficient to think a good thought. And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But as soon as a man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth, with a free-will; for so the Apostle saith, that God of his own good pleasure, worketh both the will and the deed in us, who (as the Apostle expoundeth): cleanse our selves from all filthiness of the flesh and spirit, & finish our sanctification in the fear of God. And in this state every true Christian hath free-will, & as he increaseth in grace so doth his will in freedom; for when the Son shall make us free, then shall we be free indeed; and where the spirit of the Lord is, there is liberty; for the holy Spirit draws their minds, not by coercion, but by the Cords of Love, Cant. i. 4. by illuminating their mindes to know the truth, by changing their hearts to love

2 Cor. 3. 5.  
Per lapsum  
arbitrii  
libertas in  
naturalibus  
manca, in  
supernatu-  
ralibus a-  
missa est,  
donec gra-  
tia restitu-  
atur.

Phil. 2. 12,  
13.

Adiagi-  
mus, The  
will is pas-  
sive in re-  
ceiving the  
first grace.  
afterward  
active in  
all good-  
nesse.

2 Cor. 7. 1.  
John 8. 36  
liberum ar-  
bitrium, non  
nisi gratia  
Dei effici-  
tur liberum.  
Aug. ad  
Col. c. 17.  
2 Cor. 3. 17



*Voluntas  
humana non  
libertate  
gratiam  
consequi-  
tur, sed gra-  
tia liberta-  
tem, Aug.  
de grat.*

love the known truth ; and by *enabling* every one of them (according to the measure of grace which he hath received) to do the good which he *loveth*. But thou wilt not use the *freedom* of thy will *so farre* as God hath freed it; for thou dost many times wilfully (against Gods Law, to the hazard of thy soul) that, which (if the *Kings* Law forbade under the penalty of *death*, or loss of thy *worldly estate*) thou wouldest not do. Make not therefore thy want of *freewil* unto good to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the natural man hears, *that no man (since the fall) is able to fulfill the Law of God, and to keep all his Commandements*, he boldly presumes to sin as others doe; he contents himself with a few good thoughts; and if hee be not altogether as bad as the *worst*, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing *good*, or with-

withstanding evil, hee counts the impossibility of the Law. But he should learn, that though (since the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfil the whole Law; yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandments in truth, though he cannot in absolute perfection. Thus, with David, they apply their hearts to fulfill Gods Commandments always unto the end: & then the Spirit of Grace, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them to doe what he commands them to do. And in so doing, God accepteth their good wil and endeavour, instead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience, & in this respect Saint John saith, that Gods commandments are not burthenous: And Saint Paul saith, I am able

Psal. 119.  
112.

Joel 2. 28,  
29.  
Zac. 12. 10  
Quod jubet  
juvat. Aug.  
2 Cor. 8. 12

1 Joh. 5. 5

Phil. 4. 14

Luk. i. 16.

Joh. 15. 10

to doe all things, through the help of him that strengtheneth me. And Zachary and Eliz. are said to walk in all the Commandements of the Lord without reproof. Hereupon Christ commends to his Disciples, the care of keeping of his Commandments as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandements; and the more unto Christ is our love, the less will our paines seem in keeping his Law. The Laws curse (which under the Old Testament was so terrible) is under the New (by the death of Christ) abolished to the regenerate, the rigour which made it so impossible to our nature before, is now to the new born, so mollified by the spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to doe with regenerated Christians, they require to  
the

the law ( which is the rule of righteousness ) true obedience in word and deed : the mortifying of their members ; the crucifying of the flesh , with the affections and lusts thereof , resurrection to newnesse of life : walking in the spirit , overcoming of the world by faith , so that though no Man can say as Christ , Which of you can rebuke me of sinne ? yet every regenerated Christian can say of himself , which of you can rebuke me of being an Adulterer , Whoremonger , Swearer , Drunkard , Thief , Usurer , Oppressor , Proud , Malicious , Covetous , Prophaner of the holy Sabbath , a Lyar , a neglecter of Gods publick Service , and such like gross sins ? else hee is no true Christian . When a man casts off the conscience of being ruled by Gods Law , then God gives him over to be led by his own lusts , the surest sign of a reprobate sense . Thus the Law , which since the fall , no man by his own natural ability can fulfil , is fulfilled in truth of every regenerated Christian , through the graci-

ous

Rom. 15.  
18.  
Col. 3. 5.  
Gal. 5. 24.  
Ro. 6. 12,  
13.  
Rom. 6. 4, 5  
Rom. 8. 1.  
Gal. 5. 25.  
1 Ioh. 5. 4  
Ioh. 8. 46

Rom. 1.  
24, 28.

\* Rom. 8.  
9, &c.

Aug. optat.  
ut Pelagi-  
us agnos-  
cat, posse  
legem præ-  
stari per  
gratiam  
Christi, &  
pacem fore  
edicit.

Luk. 11. 12

Jam. 1. 5.

Deus magis  
delectatur  
affectu

quàm effe-  
ctu. Ambr.

cious assistance of \* Christs holy Spirit. And this Spirit God will \* give to every Christian that will pray for it; and incline his heart to keep his Laws.

V. When the unregenerated man hears, that God *delighteth more in the inward man than in the outward man*; Then he feigneth with himself, that all *outward reverence & profession*, is but either *superstitious*, or *superfluous*. Hence it is that he seldom kneeleth in the Church; that he puts on his hat at singing of *Psalms*, and the publike *Praiers*: Which the prophane Varlet would not offer to doe in the presence of a Prince, or a Noble-man. And so that hee keep his minde unto GOD, he thinkes he may *fashion* himself (in other things) to the world. He divides his thoughts, and gives so much to God, and so much to his own *lusts*; yea, hee will *divide* with God the *Sabbath*, and will give him almost the *one half*, and spend the other wholly in his own *pleasures*. But know, O carnal

carnal man, that Almighty God will not be served by *halfe*, because he hath created and redeemed the *whole man*. And as God detests the service of the *outward Man*, without the *inward heart*, as *Hypocrisie*, so he counts the inward service, without all *external* reverence, to be meer *prophaness*: he requireth both in his Worship. In Prayer therefore bow thy *knees*, in witness of thy *humiliation*; lift up thine eyes, and thy hands, in testimony of thy *confidence*; hang down thy *head*, and smite thy *breast*, in token of thy *contrition*; but especially call upon God with a *sincere heart*, serve him *holy*, serve him *wholy*, and him *only*; for God, and the Prince of this world, are two contrary *Masters*, and therefore no man can possibly serve both.

Mat. 6. 1:

VI. The unregenerated Christian holds the *bearing of the Gospel preached*, to be but an *indifferent matter*, which he may use, or not use, at his pleasure; but whosoever thou art, that wilt be assured in thy



Act. 14. 48.  
Rom. 1. 16

Pro. 29. 18

Mat. 10. 22

Isa. 11. 1.

Isa 2. 2.  
Zac. 14. 17

thy heart, that thou art one of Christs *Eleēt sheep*; thou must have a special care and conscience (if possibly thou canst) to hear Gods Word preached: For, first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the soules of all that he hath *predestinated to be saved*; therefore it is called, *the power of God unto salvation to every one that beleeves*. And where this Divine Ordinance is not, *the people perish*; and whosoever shall refuse it, *it shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgement than for those people*. Secondly, the preaching of the Gospel is the *Standard or Ensign* of Christ, to which all Souldiers and Eleēt people must assemble themselves; when this *Ensign* is displaied, as upon the *Lords-day*, he is none of *Christs people*, that flocks not unto it; neither shall any drop of the *rain* of his *grace* light on their soules. Thirdly, it is the *ordinary means* by which the Holy

holy Ghost begetteth *faith* in our  
 hearts, without which we cannot  
 please God. If the *hearing of Christs*  
*voice* be the chief mark of *Christs*  
*elect sheep*, and of the *Bridegrooms*  
 friend; then must it be a fearful  
 mark of a Reprobate Goat, either  
 to neglect or contemn to hear the  
 preaching of the Gospel. Let no  
 man think this position foolish; for  
 by this foolishness of preaching, it  
 pleaseth God to save them which  
 believe. Their estate is therefore  
 fearful who live in peace without  
 caring for the preaching of the  
 Gospel. Can men look for Gods  
 mercie, and despise his means? He  
 (saith Christ of the Preacher of his  
 Gospel) that despiseth you, despiseth  
 me. He that is of God heareth Gods  
 words; yee therefore hear them not,  
 because ye are not of God. Had not  
 the Israelites heard Phineas message,  
 they had never wept. Had not the  
 Baptist preached, the Jews had ne-  
 ver mourned. Had not they who  
 crucified Christ, heard Peters Sermon,  
 their hearts had never been pricked.  
 Had

Rom. 10.

14.

Heb. 11. 6

Joh. 10. 27

Joh. 3. 29.

Heb. 2. 3.

Ioh. 8. 47

1 Cor. 1. 21

Lu. 10. 10.

Iohn 8. 47

Judg. 2. 1,  
&c.

Luk. 7. 32,

33.

Act. 2. 36.

Joh. 3. 5. Had not the *Ninivites* heard *Jonas* preaching, they had never repented; and if thou wilt not *hear & repent*, thou shalt never be saved.

Prov. 28. 9.

Luke 3. 7.

VII. The opinion that the Sacraments are but *bare signs & seals* of *Gods promise & grace* to us, doth not a little hinder *Piety*; whereas indeed, they are *seals*, as wel of our *Service* and *Obedience* unto God; which *Service*, if we perform not unto him, the Sacraments seal no *grace* unto us. But if wee receive them upon the resolution to be his *faithful* and *penitent* servants, then the Sacraments do not only *signifie* and *offer*, but also *seal* and *exhibite* indeed the inward spiritual grace, which they outwardly *promise* and *represent*: and to this end *Baptism* is called the *washing of regeneration*, and *renewing of the Holy Ghost*, and the *Lords Supper*, *The Communion of the body and blood of Christ*. Were this truth beleaved, the holy Sacrament of the *Lords Supper* would be *oftner*, and with greater *reverence* received.

Tit. 3. 5.

I Cor. 10. 16.

VIII. The

VIII. The last, and not the least block whereat Piety stumbleth in the course of Religion, is by adorning vices with the names of virtues; as to call drunken carousing, drinking of *Healths*; spilling innocent blood, *valour*; Gluttony, *Hospitality*; Covetousness, *Thriftiness*; Whoredom, loving a Mistress; Simony, *Gratuity*; Pride, *Gracefulness*; Dissembling, *Complement*; children of Belial, *Good-fellows*; Wrath, *Hastiness*; Ribaudry, *Mirth*. So on the other side, to call Sobriety in words & actions, *Hypocrisie*; Almshouses, *Vain-glory*; Devotion, *Superstition*; Zeal in Religion, *Puritanism*; Humility, *Crouching*; scruple of Conscience, *Preciseness*, &c. And whilst thus we call evil, good; and good evil, true Piety is much hindered in her progress. And thus much of the first hinderance of Piety, by mistaking the true sense of some special places of Scripture, and grounds of Christian Religion.

The second hinderance of Piety.

2. The evil example of great persons.

The

The *practice* of whose *prophane* lives they prefer for their *imitation*, before the *precepts* of Gods holy Word. So that when they see the *greatest men* in the State, & many chief *Gentlemen* in their country to make neither care nor conscience hear *Sermons*, to receive the *Communion*, nor to sanctifie the *Lords Sabbaths*, &c. But to be *Swearers*, *Adulterers*, *Carcnsers*, *Oppressors*, &c. Then they think that the using of these holy Ordinances are not matters of so great moment; for if they were, such great and wise men would not set so little by t<sup>h</sup>em. Hereupon they think, that Religion is not a matter of necessity. And therefore wher they should (like *Chrtstians*) row against the *stream* of impiety towards heaven, they suffer themselves to be carried with the multitude, down right to hel, thinking it impossible that God will suffer so many to be damned. Whereas if the God of this world had not blinded the eyes of their minds; the holy Scriptures would teach

teach them, that \* *Not many wise men after the flesh, not many mighty, not many noble are called, &c.* but that for the most part, the \* *poor receive the Gospel, and that \* few rich men shall be saved.* And, that howsoever many are called, yet the chosen are but few. Neither did the \* *multitude* ever save any from damnation. As God hath advanced men in greatness above others, so doth God expect that they in Religion and Piety should go before others: otherwise, greatness abused (in the time of their Stewardship) shall turn to their greater condemnation in the day of their accounts. At what time sinful great and mighty men, as well as the poorest slaves & bondmen, shall wish, that the rocks and mountains shall fall upon them, and hide them from the presence of the Judge and from his just deserved wrath: It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternal torments. The multitude of sinners doth not exte-

I      nuate

1 Cor. 1. 26

\* Joh. 11. 5

\* Mat. 19.

23, 24.

\* Mat. 22.

Apo. 6. 15,  
16, &c.

Potentes  
potenter  
cruciantur,  
Sop.



Mat. 7. 13

Exo. 23. 2

nuate, but aggravate sin, as in *Sodom*. Better it is therefore with a few to be saved in the *Ark*, than with the *whole world*, to be drowned in the flood. Walk with the few *godly* in the Scriptures *narrow path* to heaven; but *crowd* not with the *godless multitude* in the *broad way* to hell. Let not the examples of *irreligious great men* hinder thy repentance; for their *greatness* cannot at that day exempt themselves from their own most grievous punishment.

*The third hinderance of Piety.*

Eccl. 8. 11.

\* Rom. 2. 4

2 Pet. 3. 10

\* Sam. 3. 2

Ezek. 39. 8

3. *The long escaping of deserved punishment in this life.* Because *sentence* (saith *Solomon*) is not *speedily executed* against an *evil worker*, therefore the hearts of the children of men are fully set in them to do evil, not knowing that the *bountifulness* of God \* *leadeth* them to repentance. But when his *patience* is *abused*, & mans *sinnes* are ripened, his *Justice* will at once both \* *begin*, and *make an end* of the sinner: and he will recompence the *slowness* of his delay

delay, with the grievousness of his punishment. Though they were suffered to run on the score all the daies of their life; yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from judgement, they are already smitten with the heaviest of Gods Judgements; \* a heart that cannot repent. The stone in the reins or bladder, is a grievous pain that kills many a mans body; but there is no disease to the stone in the heart, whereof \* Nabal died, and killeth millions of souls. They refuse the trial of Christ and his Cross; but they are stoned by hels executioner to eternal death.

Because many Nobles and Gentlemen are not smitten with present judgment, for their outrageous Swearing, Adultery, Drunkenness, Oppression, prophaneness of the Sabbath, and disgracefull neglect of Gods Worship and Service: they begin to doubt of Divine providence and Justice. Both which two eyes

\* Rom: 2. 5  
Corpenite  
re nescium.  
αἰσθησάμενοι  
τὴν καρδίαν  
αὐτῶν.  
\* 1 Sam.  
25, 17.

Judg. 16.  
21.

Judg. 16.  
26, &c.

they would as willingly put out in God, as the *Philistines* boared out the eyes of *Sampson*. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as *Sampson* against the *Philistines*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my providence and justice. Lead me therefore to these chief Pillars, whereupon the *Realm* standeth, that I may pull the *Realm* upon their heads, and be at once avenged of them for my two eyes! Let not *Gods* patience hinder thy repentance; but because he is so patient, therefore doe thou the rather repent.

*The fourth hinderance of Piety.*

4. *The presumption of Gods mercy.* For when men are justly convinced of their sins, forthwith they betake themselves to this shield, *Christ is merciful*: so that every sinner makes *Christ* the *Patron* of his sinne, as though he had come into the world, to bolster sinne; and not

not to destroy the works of the Devil. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sins, God wil not shorten his days. But what is this but to be an implicit Atheist? Doubting that either God seeth nor his finnes, or if he doth, that he is not just; for if he beleeveth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is, Christ is merciful: But to whom? onely to them that repent, & turn from iniquity in Jacob. But if any man blest himself in his heart, saying, I shall have peace, though I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst; the Lord will not be merciful to him, &c. O mad men! who dare blest themselves, when GOD pronounceth them accursed? Look therefore how far thou art from finding repentance in thy self, so farre art thou from any assurance of finding

I 3      mercy

1 Joh. 3. 3.

Isa. 62. 20  
Deut. 19. 1.

*Non delinquenti, sed  
peccata relinquenti  
condonat*

Isa. 55. 7.

mercy in Christ. Let therefore the wicked forsake his waies, and the unrighteous his own imaginations, and return unto the Lord, and he wil have mercy upon him; and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as Presumption. For we read not in all the Scriptures of above three or four, whom roaring Despair overthrow: But secure Presumption hath sent millions to perdition without any noise. As therefore the Damozels of Israel sang in their dances, Saul hath kild his thousands, and David his ten thousands, so may I say, that despair of Gods mercy hath damned thousands, but the presumption of Gods mercy hath damned ten thousands, and sent them quick to Hell, where now they remain in eternal torments without all help of ease, or hope of redemption. God spared the Thief, but not his fellow. God spared one, that no man might despair, God spared but one, that no man should presume. Joyful assu-

rance

I Sam 18.  
Metuendū  
est nē te oc-  
cidet spes  
& cum  
multum  
speres de  
misericor-  
dia, incidas  
in judici-  
um, Aug.  
Luk. 23.  
Latronis  
exemplum,  
non est ex-  
emplum  
imitationis,  
sed consolati-  
onis.

rance to a sinner that repents; no comfort to him that remains *impenitent*. God is infinite in mercy, but to them onely, who turn from their sins, to serve him in *holiness*; without which no man shall see the Lord, Heb. 12 14. To keep thee therefore from the hindrance of *presumption*, remember, that as *Christ* is a *Saviour*, so *Moses* is an accuser. Live therefore, as though there were no *Gospel*; die as though there were no *Law*. Pass thy life, as though thou wert under the conduct of *Moses*; depart this life, as if thou knewst none but *Christ*, & him crucified. Presume not, if thou wilt not *perish*; Repent, if thou wilt be *saved*. The fifth kindrance of Piety.

5. *Evill company*, commonly termed *good fellows*; but indeed the Devils chief instruments, to hinder a wretched sinner from repentance: and piety. The first sign of Gods favour to a sinner, is, to give him grace to forsake *evil companions*: such who wilfully continue in sin, condemn the means of

I 4 their

Joel 5. 45.

Qui dat  
penitenti  
veniam,  
non dabit  
peccanti  
penitenti-  
am. Aug.



Psal. 1. 1

Apoc. 18. 4

Luk. 22. 62

Psal. 6. 8

their calling, gibing at the sincerity of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the seat of the scorers. For as soon as God admits a sinner to be one of his people, he bids him *Come out of Babylon*. Every lewd company is a *Babylon*. Out of which let every child of God either keep himself, or if he be in, think that he hears his *Fathers voice* sounding in his ear, *Come out of Babylon, my child*. As soon as Christ looked in mercy upon Peter, hee went out of the company that was in the High Priests Hall, & wept bitterly for his offence. David vowing (upon recovery) a new life, said, *Away from me all ye workers of iniquity, &c.* As if it were impossible to become a *new man*, till he had shaken off all *old ill companions*. The truest proof of a mans Religion is the qualitie of his *companions*. Prophane companions are the chief enemies of piety, & quellers of holy motions. Many a time is poor Christ (offering to be new

new-born in thee ) thrust into the *Stable* : when these lewd companions by their *drinking, plaies, and jests*, take up all the best rooms in the *Inne* of thy heart. Oh, let not the company of earthly *sinners*, hinder thee from the society of heavenly *Saints and Angels*.

Luk. 2.

*The sixth binderance of Piety.*

6. A *conceited fear*, lest the practice of Piety should make a man (especially a young man) to wax too *sad and pensive*, whereas indeed, none can better joy, nor have more cause to rejoice, than the pious & religious Christians. For as soon as they are *justified by faith*, they have *peace with God*, than which there can be no greater joy. Besides, they have already the *Kingdom of grace* descended into their hearts; as an assurance that (in *Gods good time*) they shall ascend into his *Kingdom of glory*. This *Kingdom of grace* consists in three things. First, *Righteousness*; for having *Christs righteousness* to justify them before God, they endeavour to live *right-*

Rom. 5:2.

Rom. 14.  
17.

\*Phil. 4. 7.

\*John. 16.  
24.  
Verse 22.

\*Pl. 51. 12.

\*Luk. 15.  
7, 10.\*2 Cor. 7.  
10.

ously before men. Secondly, *Peace*; for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*, which joy is only left in the peace of a good conscience; & is so great, that it *\*passeth all understanding*. No tongue can express it, no heart can conceive it, but only he that feels it. This is that *fulness of joy* which *\*Christ* promised his Disciples in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, *David* upon his repentance begged so earnestly at the hands of God: *\* Restore me to the joy of thy salvation*. And if the Angels in heaven *\*rejoice* so much at the conversion of a sinner, the joy of a sinner converted must needs be exceeding great in his own heart. It is *\*worldly sorrow*, that flows so timely upon mens heads, and fills the furrows of their hearts, with the sorrows of death. The godly sorrow of the godly (when God thinks it meet to try them) causeth in them repentance

tance not to be repented of ; for it doth but further their salvation. And in all such tribulation, they shal be sure to have the *Holy Ghost* to be their \**Comforter* ; who will \**make our consolations to abound through Christ, as the sufferings of Christ shall abound in us.* But whilst a man liveth in impiety, he hath \**no peace*, saith *Isaiah* ; his laughter is but *madnes*, saith *Solomon* ; his riches are but \**clay*, saith *Habakkuk* ; nay, the *Apostle* esteems them no better than \**dung* in comparison of the pious mans treasure : all his joyes shall end in woes, saith *Christ*. Let not therefore this false fear hinder thee from the practice of piety. Better it is to go sickly (with *Lazarus*) to *Heaven*, than full of mirth and pleasure with *Dives*, to *Hell*. Better it is to mourn for a time with *men*, than to be tormented for ever with *devils*.

*The seventh hindrance of Piety.*

7. And lastly , *The hope of long life* : for, were it possible that a wicked Liver thought this year to be his

\**Joh. 14. 16, 17.*  
\**2 Cor. 1. 5.*  
\**Is. 57. 21*  
\**Ecel. 2.*  
\**Hab. 2. 6*  
\**Phil. 3. 8.*  
*Luk. 5. 25.*

*Fleres, ſci-  
res  
unum tua  
tempora  
menſem :  
Rides,  
quum non  
ſit forſitan  
una dies.  
Th. Mor.  
Luk. 12.  
19, 20.*

Lam. 1. 9.

Job. 14. 1.

his *laſt year*; this *moneth*, his *laſt moneth*; this *week*, his *laſt week*; but that he would change and amend his wicked life? No verily, he would uſe the beſt means to repent, & to become a new man. But as the rich man in the Goſpel promiſed himſelf *many years to live in eaſe, mirth, and fulneſs*, when he had not *one night* to live longer: ſo, many wicked Epicures, falſly promiſe themſelves, the age of *many yeares*, when the thread of their life is already almoſt drawn out to an end. So *Jeremy* aſcribes the cauſe of the *Jews* ſinnes and calamities to this, that *ſhe remembred not her laſt end*.

The *longeſt ſpace* betwixt a mans comming by the *womb*, and going by the *grave*, is but *ſhort*; for man that is born of a woman hath but a *ſhort time to live*: He hath but a *few daies*, and thoſe full of nothing but troubles. And except the *practice of Piety*, how much better is the ſtate of the child, that yeſterday was *baptized*, and to day is *buried*,  
than

than *Methusalems*, who lived nine hundred sixty nine years, and then dyed? of the two, happier the *Babe*, because he had less sin, and fewer sorrows. And what now remains of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingering death; so that as the Apostle protests, *a man dieth daily*.

Hark in thine ear, O secure fellow, thy *life* is but a *puffe* of *breath* in thy nostrils, trust not to it. Thy *Soul* dwels in a house of clay, that will fall e'r it be long, as may appear by the dimness of thy *eyes*, the *deafness* of thy *ears*, the *wrinkles* in thy *cheeks*, the *rottenness* of thy *teeth*, the *weakness* of thy *sinews*, the trembling of thy *hands*, the *Kalender* in thy *bones*, the *shortness* of thy *sleep*, and every *gray hair*, as so many *Summoners*, bids thee prepare for thy *long home*. Come, let us in the mean while walk to thy fathers *coffin*, break open the lid, see here, how

*Quotidie  
morimur,  
quotidie e-  
nim demi-  
tur pars  
vita, &  
tunc quoque  
cum crescimus  
vita  
decrescit.*  
1 Cor. 15.  
31.  
Isa. 2. 22.



Job 17. 14 how that *Corruption is thy Father and the Worm thy Mother and Sister* : seest thou how these are ? so must thou be e'r long : fool ! thou knowest not how soon. Thy *hour-glass* runneth apace , and in all places ; *death* in the mean while waiteth for thee.

*Homo est fatuus usq; ad 40. annum, deinde ubi agnovit se esse fatuum, vita consumpta est. Luth.*

The whole life of man (save what is spent in Gods service) is but a foolery; for a man lives *forty years* before he knows himself to be a fool; and by that time he seeth his folly, his life is finished.

Hark (*Husbandman*) before thou seest many more *crops* of harvest, thy self shall be ripe, and death wil cut thee down with his *Sickle*. Hark (*Tradesman*) e'r many *six moneths* goe over, thy last moneth will come on; after which thou shalt trace away, & trade no longer. Hark (*most grave Judge*) within a few terms, the term of thy life approacheth, wherein thou shalt cease to judg others, and go thy self to be judged. Hark (*O man of God*) that goest to the pulpit, preach this  
Sermon.

Sermon, as it were the *last* that thou shouldst make to thy people. Hark (*Nobleman*) lay aside the *high* conceit of thy *Honour*; *Death*, e'e it be long, \*will lay thy *honour* in the dust, and make thee as base as the earth that thou treadst under thy feet. Hark (*thou, that now readeſt this book*) assure thy self e'r it be long, there will be but *two holes*, where now thy *two eyes* are placed; and others shall read the truth of this *lesson* upon thy *bare skul*, which now thou readeſt in this *little book*. How soon I know not, but this I am sure of, that \**thy time is appointed*, thy \**moneths are determined*, thy \**dayes are numbred*, and thy very \**last hour is limited*, beyond which thou shalt not pass. For then, the \**first borne of death*, mounted on his \**pale Horse*, shall alight at thy door: and (notwithstanding all thy *Wealth* and *Honour*, and the tears of thy *dearest friends*) will carry thee away *bound hand and foot*, as his prisoner, and keep thy body under a *load of earth* until that day

\* *Mors*  
*Sceptra*  
*ligionibus*  
*aquat.*

\* Job 14.  
14.  
\* Job 14. 5.  
\* Ps. 90. 12.  
Dan. 5. 26.  
*Stat sua*  
*cuiq; dies,*  
*Vir.*  
*d 11. 9.*  
and John.  
12. 2.  
\* Job 17.  
31.  
\* Apo. 6. 8.

\*2 Cor. 5.  
10.

\*Psal. 95.  
Heb. 3.  
*Pœnitenti  
veniam spon-  
dit, sed  
vivendi in  
crastinum  
non spon-  
dit, Chrys.  
Nemo tam  
diuus ha-  
bit faven-  
tes, crasti-  
num ut  
possit sibi  
palliceri,  
Senec.  
Heb. 3. 13.*

day come, wherein thou must be brought forth, to *\*receive according to the things which thou hast done in that body, whether it be good or evil.* Oh, let not then the *false hope* of an *uncertain* long life hinder thee from becoming a *present practizer* of Religious Piety, God *\*offereth* grace to day, but who promiseth to *morrow*? There are now in hell many *young men*, who had purposed to repent in their *old age*, but Death cut them off in their impenitencie, e'r they could attain to the time they set for their repentance. The longer a man runs in a *disease*, the harder it is to be cured; for *custom of sin* breeds *hardness* of heart; and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art *more aged*.

A *wiseman* being to goe a farre and foul journey, will not lay the *heaviest burden* upon the *weakest horse*. And with what conscience canst thou lay the great load of repentance, on thy *feeble & tired old age*?

age? whereas now in thy chiefest strength thou canst not lift it, but are ready to stagger under it. Is it wisdom for him that is to sail a long and dangerous voyage, to lie playing and sleeping, whilest the wind serveth, and the sea is calm, the ship sound, the Pilot well, Mariners strong, and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Saylor languishing? Therefore, O sinful Soul, begin now thy conversion to God, whilest life, health, strength, & youth lasteth; before those \*years draw nigh, when as thou shalt say, *I have no pleasure in them.* God ever required in his service, the \*first born; and the \*first fruits, and those to be offered unto him without delay. So just \*Abel offered unto God his firstlings, and fattest Lamb; & reason good, that the best Lord should be first and best served. All Gods servants should therefore \*remember to serve the Creator in the daies of

\*Ecc. 12.1

\*Ex. 13.2

\*Ex. 22.29

\*Gen. 4.5.

\*Eccl. 12.  
12.

Gen. 22.3

- \* Gen. 22. 3. *their youth; and \* early in the morning, like Abraham, to sacrifice unto God the young Isaac of their age. \* Ye shall not see my face (saith Joseph to his Brethren) except you bring your younger Brother with you. And how shalt thou look in the face of Jesus, if thou givest thy younger years to the devil, & bringest him nothing but thy blind, lame, & decrepit old age? Offer it unto thy \* Prince, saith Malachi. If he wil not accept such a one to serve him, how shall the Prince of Princes admit such a one to be his servant? If the \* King of Babel would have young men (wel-favoured, & such as had ability in them) to stand in his palace, shal the King of heaven have none to stand in his Courts, but the blind & lame, such as the soul of David hated? Thinkst thou, when thou hast served Satan with thy prime years, to satisfie God with thy dotage? Take heed lest God turn thee over to thy old Master again; that as thou hast al the days of thy life don his work, he may in the end pay thee thy*
- \* Gen. 43. 2.
- \* Mal. i. 8
- \* Dan. i. 4  
2 Sam 5. 8

thy wages Is that time fit to undertake by the *serious* exercises of repentance (which is the *work of works*) to turn thy *sinful soul* to God, when thou art not able with al thy strength to turn thy *weary bones* on thy *soft bed*? If thou findest it so hard a matter now, thou shalt find it far harder then: For thy *sin* will wax stronger, thy *strength* will grow weaker, thy *conscience* will clog thee, *pain* wil distract thee, the *fear of death* will amaze thee, and the *visitation of friends* will so disturb thee, that if thou be not furnished afore-hand with store of *faith*, *patience*, & *consolation*, thou shalt not be able either to meditate thy *self*, or to hear the word of *comfort* frō others; not to *pray alone*, nor to join with *others who pray for thee*. It may be thou shalt be taken with a *dumb palseie*, or such a *deadly sencelesnes*, that thou shalt neither remember God, nor think upon thine own estate: and dost thou not wel deserve that God should forget to save thee in thy death, who art so unmindful now  
to



- to serve him in thy life? The fear of death will drive many at that time, to cry, *Lord, Lord*; but *Christ* protesteth, that he wil not then know them for his. Yea, many shall then (like *Esau*) with tears seek to repent, and yet find no place to repentance: For man hath not free-wil to repent when he wil, but when God will give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as *Virgins*, to so earnest suiters as *knockers*, because they knocked too late; how thinkst thou, that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sin, till sin first leave thee, and didst never yet knock with thine own fists upon the breasts of a penitent heart? And justly doth her Grace deny to open the gates of heaven, when thou knockest in thine adversity, who in thy prosperity wouldst not suffer *CHRIST* while he knocked, to enter in at the doer of thy heart. Trust not either
- Mat. 7. 22.
- Heb. 12. 17
- Mat. 25. 11
- Apoc. 5. 19

either late repentance, or long life;  
*Not late repentance*; because it is  
much to be feared, lest that the re-  
pentance, which the *fear of death*  
enforceth, dyes with a man dying.  
And the Hypocrite, who deceived  
others in this life, may deceive him-  
self in his death. God accepteth  
none but *Free-wil offerings*, and the  
repentance that pleaseth him must  
be voluntary, & not of constraint.  
*Not long life*; for *old age* will fall  
upon the neck of youth; and as no-  
thing is more sure than *death*, so  
nothing is more uncertain than  
the time of *dying*. Yea, often-times  
when ripeness of sin is hastened by  
outrageousness of sinning, God  
suddenly cutteth off such *vicious*  
*livers*, either with the *sword*, *intem-*  
*perateness*, *luxury*, *surfeit*, or som o-  
ther *fearful māner of sickness*. Maist  
thou not see that it is the *evil spirit*  
that perswades thee to defer thy  
Repentance till old age, when *Ex-*  
*perience* tels thee, that not one of a  
*thousand* that takes thy course, doth  
ever attain unto it? Let *Gods holy*  
*Spirit*

*Nascentes  
morimur fi-  
nisq; ab o-  
rigine pen-  
det.*

*Et pube-  
scentes jun-  
cta senectū  
premit.  
Mani.*

*Nequities  
vita non fi-  
nit esse se-  
nem.*

Mat. 27. 45

\* Deut. 30.

16:

Prov. 23.

Psa. 34. 11,  
&c.

Pf. 90. 9.

\* Jam. 4. 14

\* Psa. 109.

23.

\* Psa. 76. 5

Psal. 90. 5

\* 1 Pet. 1.

\* Psa. 90. 6

\* Isa. 38. 12

\* 2 Cor. 4.

17.

\* Heb. 11.

25.

2 Cor. 4. 17

Spirit move thee not to give thy self any longer to eat and drink with the drunken, lest thy Master send death for thee in a day, when thou lookest not for him, and in an hour that thou art not aware of, and so, suddenly cut thee off, and appoint thee thy portion with the hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest \* long life, fear God, and long for life everlasting. The longest life here, when it is come to the period, will appear to have been but as a \* tale that is told, a \* vanishing vapour, a flitting \* shadow, a seeming \* dream, a glorious flower, growing, and \* flourishing in the \* morning, but in the evening cut down & withered; or like a \* Weavers shuttle, which by winding here and there swiftly, unwindeth it self to an end. It is but a \* moment, saith St. Paul. Oh then the madness of man! that for a moment of \* sinful pleasure will hazard the loss of an \* Eternal weight of glory.

These are the seven chief hinderers

ers

ners of Piety, which must be cast out like *Mary Magdalens* seven devils, before ever thou canst become a true Practizer of Piety, or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory.

Mark 16.9  
Luk. 8.2

*The conclusion.*

**T**O conclude all; for as much as thou seest, that *without Christ* thou art but a *slave of sin, Deaths vassal, and Worms meat*; whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end: What wise man would incur these *hellish torments*, though he might by living in sin, purchase to himself for a time, the *Empire of Augustus, the riches of Cræsus, the pleasures of Solomon, the policy of Achitophel, the voluptuous fare, & fine Apparel of Dives*? for what should it avail a man (as our Saviour saith) to *win the whole world for a time*; and then to lose his soul in *Hel* for ever? And

Heb. 3. 13

And seeing that likewise thou seest how great is thy *happiness* in Christ, and how *vain* are the *bindances*, that debar thee from the same; *beware* ( as the Apostle exhorteth ) of the *deceitfulness* of sin. For that sin which seemes now to be so *pleasing* to thy corrupt nature, wil one day prove the *bitterest enemy* to thy *distressed* soul; and in the mean while *harden* (unawares ) thine *impenitent* heart.

Sin (as a *Serpent*) seems beautiful to the eye, but take heed of the *sting* behind, whose *venomous* effects if thou knewst, thou wouldst as carefully fly from sin, as from a *Serpent*; for,

1. *Sin* did never any man good; and the more sin a man hath committed, the more *odious* hee hath made himself to God, the more *hateful* to all good men.

2. *Sin* brought upon thee all the *evil crosses*, *losses*, *disgraces*, and *sicknesses*, that ever betell thee: *Fooles* (saith David) by reason of their *transgressions*, and because of their

Psal. 107.  
17.

their iniquities, are afflicted. *Jeremy* in lamenting manner asketh the question, *Wherefore is the living man sorrowful?* The holy Ghost answereth him, *Man suffereth for his sin.* Hereupon the Prophet takes up that doleful out-cry against sin as the cause of all their miseries, *Wo now unto us that ever we have sinned.*

Lam. 3. 20

3. If thou dost not *speedily* repent thee of thy sinnes, they will bring upon thee yet far *greater* plagues, losses, crosses, shame, and Judgments, than ever hitherto befell thee. Read *Levit. 26. 18. &c. Deut. 20. 15, &c.*

Lam. 5. 16

4. And lastly, if thou wilt not cast off thy sin, God (when the measure of thine iniquity is full) will cast thee off for thy sin; for as he is just, so he hath power to kil & cast into hel all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereunto in the world to come, and be assured that thou art not one of those who are given over to a reprobate

Gen. 15. 16

K sense



Dan. 4. 24. *sence: Let then (O sinner) my coun-*  
*sel be acceptable unto thee: break off*  
*thy sins by righteousness, and thine*  
*iniquities by shewing mercy towards*  
*the poor: O let there (at length) be*  
*an healing of thine errour. Nathan*  
*used but one parable, & David was*  
 2 Sam. 12. converted; *Jonas preached but*  
 13. *once to Ninive, & the whole City*  
 Jonas 3. 5, *repented; Christ looked but once on*  
 &c. *Peter, and he went out and wept bit-*  
 Luk. 22. 62 *terly. And now that thou art ast &*  
*so lovingly intreated, not by a Pro-*  
*phet, but by Christ the Lord of Pro-*  
*phets; yea, that God himself by his*  
 2 Cor. 5. 10 *Embassadors, doth pray thee to be*  
*reconciled unto him, leave off thine*  
*adultery with David; repent of thy*  
*sins like a true Ninivite; and whilst*  
*Christ looketh in mercy upon thee,*  
*leave thy wicked companions, and*  
*weep bitterly for thine offences.*

Content not thy self with that  
*formal Religion, which unregene-*  
*rate men have framed to them-*  
*selves instead of sincere devotion; for*  
*in the multitude of opinions most*  
*men have almost lost the practice of*

*true*

*true Religion.* Think not that thou art a Christian good enough, because thou dost as the most, & art not so bad as the most. No man is so wicked, that he is addicted to all kind of vices (for there is an *Antipathy* 'twixt some vices :) But remember that *Christ* saith, *Except your righteulness shall exceed the righteousness of the Scribes & Pharisees, ye shall in no case enter into the Kingdom of Heaven.* Consider with thy self, how far thou comest short of the *Pharisees* in *fasting, praying, frequenting the Church,* and *in-giving of Almes.* Think with thy self how many *Pagans,* who never knew *Baptism,* yet in *moral virtues,* and *honesty of life,* do goe far beyond thee. Where is then the life of *Christ* thy Master? and how far art thou from being a *true Christian?* If thou dost willingly yeeld to live in any one gross sin, thou canst not have a *regenerated soul;* though thou reformat thy self like *Herod* frō many other vices. A true Christian must have

Mat. 5. 20

Mat. 6. 10

Jam. 2. 10

1 Pet. 2. 1.

Mat. 7. 14

Mat. 19. 23

Mat. 7. 14.

&amp; 22. 14.

Luk. 13. 24

spect to walk in the *truth* of his heart, in all the Commandements of God alike : for (saith St. James) *He that shall offend in one point of the Law (willingly) is guilty of all.* And Peter bids us lay aside (not some, but) *all malice, guile, & hypocrisie, &c.* One sinne is enough to damn a mans soul, without Repentance: dream not to go to heaven, by any nearer, or easier way than Christ hath trained to us in his Word. The way to heaven is not easie, or common, but strait and narrow: yea so narrow, that Christ protesteth that a Rich man shall hardly enter into the kingdom of beaven; and that those who enter, are but a few: & that those few cannot get in, but by striving; & that some of those who strive to enter in, shall not be able. This all Gods Saints (whilst they here lived) knew well; when with so often fastings, so earnest prayers, so frequent hearing the Word, & receiving the Sacraments, and with such abundance of tears, they devoutly begged at the hands of  
God

God for Christs sake to be received into his Kingdom.

If thou wilt not believe this truth, I assure thee that the devil, which perswades thee now, that it is easie to attain heaven, will tell thee hereafter, that it is the hardest business in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul, and to goe the right and safe way to heaven, get forthwith (like a *wise Virgin*) the oyl of *Piety* in the *Lamp* of thy *Conversation*, that thou mayst be in a *continual readiness* to meet the *Bridegroom*, whether he cometh by *Death*, or by *Judgment*. Which that thou mayst the better doe, let this be thy *daily practice*.

Mat. 25. 1

*How a private man must begin  
the morning with Piety.*

**A**S soon as ever thou awakest in the morning, keep the door of thy heart fast shut, that no *Earthly thoughts* may enter, before

K 3      that

\* *Primitia  
diei & cor-  
dis Deo of-  
fendere.* —  
Amb in  
Psal. 119.

Ex. 27. 20,  
21.  
Ex. 30. 16, 7  
Pl. 14. 1, 2

that God be come in first; & let him (before all others) have the \* *first place* therein. So all evil thoughts, either will not *dare* to come in, or shall the easier be *kept out*; and the heart will more savour of *Piety & godlines* all the day after. But if thy heart be not (at the first waking) *filled* with some meditations of God & his Word, and dressed like the *Lamp* in the Tabernacle every morning and evening, with the *oyl Olive of Gods Words*; and perfumed with the *sweet Incense of Prayer*, Satan will attempt to fill it with worldly cares, or fleshly desires, so that it wil grow unfit for the *service of God* all the day after, sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous Oaths.

Beginne therefore every dayes work with *Gods Word and Prayer*; and offer up unto God upon the *Altar of a \* contrite heart*, the \* *groanes of thy Spirit*, and the \* *calves of thy lips*, as thy morning sacrifice, and the *first fruits of the day*:

\* Psal. 51.

\* Rom. 8.

\* Hos. 13. 2

day : and as soon as thou awakest,  
say unto him thus.

*A short Soliloquie, when one first  
wakes in the Morning.*

**M**Y soul waiteth upon thee, O  
Lord, more than the Morning  
Watch watcheth for the Morning.  
O God, therefore be merciful unto me,  
and bless me, and cause thy face to  
shine upon me: fill me with thy mercy  
this Morning, so shall I rejoice and be  
glad all my daies.

Psal. 130. 6

Psal. 67. 1.

*Meditations for the Morning.*

*Then Meditate.*

1. **H**OW Almighty God can (in  
the Resurrection) as easily  
raise up thy body out of the grave,  
from the sleep of death, as hee  
hath this Morning wakened thee  
in thy bed, out of the sleep of na-  
ture. At the dawning of which Re-  
surrection day, Christ shall come to be  
glorified in his Saints; and every one  
of the bodies of the thousands of  
his Saints (being fashioned like to

Psal 90. 14

2 Thes. 1.

10.

Jude v. 14.

Phil. 3. 20.

Mat. 13. 6.

& 27. 2.



Luk. 9. 31. his glorious body) shall shine as bright as the Sun. All the Angels shining likewise in their glory; the body of Christ surpassing them all in splendor and glory: and the Godhead excelling it. If the rising of one Sun make the morning sky so glorious, what a bright shining & glorious morning will that be, when so many thousand thousands of bodies far brighter than the Sun, shall appear and accompany Christ, as his glorious train, coming to keep his general Sessions of righteousness, and to Judge the wicked Angels, and all ungodly men? and let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part & portion of the eternal bliss and glory of that day, which is properly termed the Resurrection of the just.

Ast. 27. 31  
1 Cor. 6. 3.  
Jude v. 15

Luk. 14. 14

Beasts have bodily eyes to see the ordinary light of the day; but endeavour thou with the eye of Faith to foresee the glorious light of that day.

2. That thou knowest not how near the evil spirit (which night and

and day like a roaring Lyon, walketh about seeking to devour thee) was unto thee whilst thou sleepest, and wast not able to help thy self, and that thou knowest not what mischief he would have done to thee, had not God hedged thee & thine with his ever waking providence, and guarded thee with his holy and blessed Angels.

3. If thou hearest the Cock crow, remember Peter to imitate him, and call to mind that Cock-crowing sound of the last trumpet, which shall awaken thee from the dead. And consider in what case thou wert, if it sounded now, & become such, as thou wouldest wish to be then; lest at that day thou wilt wish, that thou hadst never seen this; yea, curse the day of thy natural birth, for want of being new born by spiritual grace. \* When the Cock crows, the Thief despairs of his hope, and gives over his nights enterprize: So the Devil ceaseth to tempt, or attempt any further, when he hears the

1 Pet. 5. 8.  
Job 1. 7.

Job 1. 10.  
Psa. 121. 4.  
Pl. 34. 7. &  
19. 11.

Gen. 32. 1,  
2.

2 Reg. 6. 16  
Luke 22.  
61, 62.

Jer. 2. 14.

Job 3. 1.

Tit. 3. 5.

\* Gallo canente, suas

Latio relinquit insidias, &c.

Amb.

Hexam.

lib. 1.

devout Soul wakening her selfe with Morning prayer.

PL 139. 2,  
3.

Gen. 31.  
55. & 32.  
1, 2.  
Psal. 91. 5.  
11.  
Act. 12. 11

4. Remember that Almighty God is about thy bed, and seeth thy down-lying, & thy up-rising; understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, do also behold how thou *wakest* and *risest*. Do all things therefore as in the awfull *presence of God*, and in the sight of his holy *Angels*.

5. As thou art putting on thine *apparel*, remember, that they were first given as covering of shame, being the filthy effects of sin: and that they were but made of the *of-fals*, and *excrements* of dead beasts. Therefore, whether thou respect the *stuff*, or the first *institution*, thou hast so little cause to be *proud* of them, that thou hast great cause to be humbled at the sight & wearing of them, seeing the *richest apparel* are but fine covers of the *foulest* shame. Meditate rather, that

as thine apparel serves to cover thy shame, and to fence thy body from cold, so thou shouldst be as careful to cover thy soul with that wedding garment, which is the righteousness of Christ, and (because apprehended by our faith) called the righteousness of the Saints. Lest whilst we are richly apparell'd in the sight of men, we be not found to walk naked (so that all our filkiness be seen) in the sight of God. But that with his righteousness (as with a Robe) we may cover our selves from perpetual shame; and shield our souls from that fiery cold that will procure internall weeping and gnashing of teeth. And withall consider how blessed a people were our Nation, if every silken suit did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these outward blessings, of them he should receive greatest inward thank. But if it prove otherwise, their reckoning will prove the heavier in the day of their accounts..

Mat. 22. 11  
Ro. 13. 14  
1 Cor. 1. 30  
Phil. 3. 9.  
Apo. 19. 18  
Eph. 4. 21  
Apo. 16. 15

Mat. 22. 13  
Luke 3. 48

Lam. 5. 23.

Psal. 19. 5.

Wis. 15. 20

6. Consider how Gods mercy is renewed unto thee *every morning*, in giving thee (as it were) a new life; and in causing the Sun, after his uncessant race, to rise again to give thee *light*. Let not then this *glorious light burn in vain*, but prevent rather (as oft as thou canst) the *Sun-rising*, to give God thanks; and kneeling down at thy bed side salute him at the *day spring* with some devout *Antelucanum*; or *Morning Soliloquie*, containing an humble confession of thy sins, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his *Church*, thy *self*, and all that do belong unto thee.

*Brief directions how to read the holy Scriptures, once every year over, with ease, profit, and reverence.*

**B**Ut for as much that as Faith is the *soul*, so reading and meditating of the *Word of God*, are the *Parents of Prayer*: Therefore before thou praicest in the *Morning*, first read

read a Chapter in the *Word of God*; then meditate a while with thy self how many *excellent things* thou canst remember out of it.

As first, what good counsels or exhortations to good works, and to a holy life.

Secondly, what threatnings of judgments against such and such a sin; and what fearful examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to *Patience, Chastity, Mercy, Almes-deeds, Zeal* in his service, *Charity, Faith*, and trust in God, and such like Christian virtues.

Fourthly, what gracious Deliverances God hath wrought; and what special blessings he hath bestowed upon them who are his true and zealous servants.

Fifthly, apply these things to thine own heart, and read not these *Chapters* as matters of *Historical* discourse: but as if they were so many *Letters* or *Epistles* sent down



down from God out of Heaven to thee; for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, read them therefore with that reverence, as if God himselfe stood by, and *spake* these words unto thee, to excite thee to those *virtues*, to dissuade thee from those *vices*: assuring thy self, that if such *sins* (as thou readest there) be found in thee without repentance, the *like plagues* will fall upon thee: but if thou dost practise the *like piety*, and *virtuous deeds*, the *like blessings* shall come unto thee and thine.

In a word; apply all that thou readest in holy Scripture to one of these two heads chiefly, either to confirm thy *faith*, or to encrease thy *repentance*; for as *Sustine & Abstinence, bear and forbear* was the Epitome of a good Philosophers life, so *Crede & Resipisce, believe and repent* is the whole summe of a true Christians profession. One Chapter thus read with *understanding*, and meditated with *applicatiō*, will better feed and comfort thy soul, than

Epidicti  
dict.

than five read and run over without marking their *scope* or *sense*, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day; *one in the morning, another at noon, and the third at night* (reading so many *Psalms* instead of a Chapter, as our *Church Liturgy* appoints for Morning or Evening Prayer) thou shalt read over all the *Canonical*\* *Scripture* in a year; except six Chapters, which thou mayst adde to the *task* of the last day of the year. The reading of the Bible in *order*, will help thee the better to understand both the *History* & *scope* of the holy *Scripture*. And as for the \* *Apocrypha*, being

amouunt to 1101. dividing which by 3. into 365 (the number of the days of the year) there will remain but 6. which thou mayst dispose of as is prescribed.

\* *Hos viginti duos libros lege; cum Apocryphis vero nihil habeas negotii, hos tantum studiosè meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum filius Ecclesie non transgrediaris illius terminos. An veteris Testamenti (ut dictum est) viginti duos meditare libros. Cyrillus, Hierosolymitan. Catch 4.*

\* In the *Canonical Books* of the *Old Testament* there are 931 chapters; but distributing the 150 *Psalms* into 60 parts, thou shalt find but 84. which being added to 260. the number of the Chapters in the *New Testament*, will

but penned by *mans spirit*; thou mayst read them at thy pleasure, but believe them so far as they agree with the *Canonical Scripture*, which is indited by the *holy Ghost*.

But it may be thou wilt say, that thy business will not admit thee so much time as to read every Morning a Chapter, &c. O man, remember that thy life is but short, & that all this business is but for the use of this short life, but salvation or damnation is everlasting! Rise up therefore every morning by so much time the earlier; defraud thy foggy flesh of so much sleep, but rob not thy soul of her food, nor God of his service: And serve the *Almighty* duly whilst thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember, that *God is a God of holiness*, whereof he warneth us, by repeating so often, *\* Be ye holy, for I am holy*. And when he devoured with a sudden fire, *Nadab* and *Abihu*, for offering unto him *Incense with \* strange fire* (like those now-adaies, who offer

\* Exo. 26.

36.

\* Lev. 21.

44. & 19.

2. & 20. 7.

1 Pet. 2. 5

\* Lev. 10. 2

offer Prayers from hearts fraught with the fire of *lust* and *malice*: ) the Lord would give no other reason of his Judgements but this, I will be sanctified in them that come near me. As if he should have said, if I cannot be sanctified by them, who are my servants, in serving me with that holiness that they should, I will be sanctified on them, by confounding them with my just judgements, which their lewdness doth deserve. God therefore cannot abide any wilful uncleanness, or filthiness in them, who serve him: insomuch that he commanded the Israelites, that when they were in Camp against their enemies they should dig a hole with a paddle, and cover their excrements; his reason is, *For the Lord thy God walketh in the midst of thy Camp, to deliver thee, and to give thee thine enemies before thee; therefore thy Host shall be holy, that he see no filthy thing in thee, & turn away from thee.*

Verse 3.

Dan. 23.  
13, 14.

If he wil have men to be so holy  
in

Job II.  
13, 14.

Isa. I. 5:

in time of *War* in the *Field*, how much more holinesse expecteth he at our hands, in time of *Peace*, in our houses? therfore saith Zophar in *Job*; If thou prepare thine heart, & stretch out thine hand towards God to pray, if iniquity be in thy hand, put it far away, and let no wickedness dwell in thy Tabernacle. For, as *Isaiab* saith, If there be any uncleanness in our hands (that is, any sin whereof we have not repented) though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us; and will not hear our prayers. Therefore before thou prayest, let God see that thy heart is sorrowful for thy sin, and that thy minde is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, & adorned thy body with apparel which becometh thy calling, & the Image of God, which thou bearest, shut thy chamber door, and kneel down at thy bed side, or some other convenient place, and in reverent manner

ner lifting up thy *heart*, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention* of thy *soul*, offer up unto God from the Altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these, or the like words.

*A Prayer for the morning.*

**O** Most mighty and glorious God, full of incomprehensible Power, and Majesty, whose glory the very *Heaven of Heavens* is not able to containe, look down from Heaven upon mee thy unworthy servant, who here prostrate my self at the *Footstool* of thy *Throne of grace*: But look upon me, O Father, through the merits and mediation of *Jesus Christ*, thy beloved Son, in whom only thou art well pleased. For of my self I am not worthy to stand in thy presence, or to speak with mine *unclean lips* to so holy a God as thou art. For  
thou

1 King. 8.  
27.

Psa. 132. 7  
Heb. 4. 16.  
Dan. 9. 18  
Mat. 3. 17

Isa. 6. 5.



Plal. 51. 5.

Gen 6.5

Mat. 15. 19

Mat. 12. 34

Pl. 140. 1, 2

Dan. 9. 10

Dan. 9. 11

Lev. 26. 14

&amp;c.

thou knowest that in *sin* I was conceived and born, and that I have lived ever since in *iniquity*; so that I have broken all thy holy *Cōmandements* by sinful motions, unclean thoughts, evil words, and wicked works: omitting many of those duties of Piety which thou requirest for thy service, & committing many of those vices which thou (under the penalty of thy displeasure) hast forbidden.

[ Here thou must confess unto God thy secret sins, which do most burden thy conscience; with the circumstances of the time, place, person, and manner how it was committed, saying, *But more especially, O Lord, I doe here with grief of heart unto thee, &c.*

Dan. 2. 26,

27.

Dan. 9. 1.

Gal. 3. 19

Esd. 6. 13

And for these my sins, O Lord, I stand here guilty of thy *curse*, with all the miseries of this life, & everlasting torment in *hell fire*, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea, Lord, I confess that it is *thy mercy which endureth*

Lam. 3. 22.

for

for ever, and thy compassion which never failes, that is the cause that I have not been long ago consumed. But with thee, O Lord, there is mercy and plenteous redemption. In the multitude therefore of thy mercy, & confidence in Christs merits, I entreat thy divine Majesty that thou wouldest not enter into judgment with thy servant, neither be extreme to mark what I have hitherto done amiss: for if thou dost, then no flesh can be justified in thy sight, nor any living stand in thy presence. But be thou merciful unto me, and wash away all the uncleanness of my sin with the merits of that precious blood which Jesus Christ hath shed for me. And seeing that he hath born the burden of that curse, which was due for my transgressions, O Lord, deliver me from my sins, and from all those Judgements which hang over my head, as due unto me for them; & separate them as far from thy presence, as the East is from the West: bury them in the burial of Christ, that they may never have power

Psa. 130. 4  
Psal. 5. 7.  
Psal: 13. 5.

Pf. 14.

Eze. 36. 25  
1 John 1. 9

Gal. 3. 13

Pf. 103. 12

Col. 2. 12,  
13.  
Eph. 2. 5, 6

John 1. 29  
Pf. 51. 7, 10

Gal. 4. 24,  
25.  
Luke 1.  
75.

Mat. 24. 13

power to rise up against me, to shame me in this *life*, or to condemn me in the world which is to come. And I beseech thee, O Lord, not onely to wash away my sins with the *blood* of thine immaculate *Lamb*, but also to purge my *heart* by the holy *Spirit*, from the dross of my natural corruptions, that I may feel thy *Spirit* more and more *killing* my *sinne* in the power and practice thereof; so that I may with more freedom of mind, & liberty of *will*, serve thee the *everlasting* God in *righteousness* and *holiness* this day. And give me grace, that by the direction and assistance of the same thy *holy Spirit*, I may persevere to be thy *faithful* and *unfeigned* servant to my lives end: that when this *mortal life* is ended, I may be made partaker of *immortalitie*, & *everlasting happiness* in thy heavenly kingdom. In the mean time, O Lord, whilst it is thy blessed wil and pleasure, that I may continue to spend and end that *small number* and remnant of days, which thou  
hast

haſt appointed for me to live in this vale of miſery, teach me ſo to number my daies, that I may apply my heart unto wiſdom: and as thou doeſt adde dayes unto my life, ſo good Lord I beſeech thee, adde repentance & amendment to my days; that as I grow in years, ſo I may encrease in grace, and favour with thee, and all thy people. And to this end, give unto me a ſupply of all thoſe graces, which thou knowſt to be wanting in me, & neceſſary for me, with an increaſe of all thoſe good gifts, wherewith thou haſt already endowed me; that ſo I may be the better inabled to lead ſuch a godly life, & honeſt converſation, as that thy Name may thereby be glorified, others may take good example by me, and my ſoul may more cheerfully feed on the peace of a good conſcience, and be more replenished with the joy of the Holy Ghoſt. And here, O Lord, according to my bounden duty, I give thee moſt humble and hearty thanks, for all thoſe bleſſings which

Pſa. 90. 11

Rom. 14.

17.

Eph. I. 4.  
 Mat. 23. 34  
 Gen. 9. 6.  
 Eph. 4. 24.  
 Col. 3. 10  
 Rom. 8. 28.  
 Mat. 22. 3.  
 Rom. 1. 16.  
 Rom. 16.  
 25 26.  
 1 Pet. 2.  
 18, 19.  
 Apoc. 5. 9.  
 Rom. 3. 28  
 Gal. 2. 16.  
 Eph. 1. 3.  
 1 Cor. 6. 11  
 1 Pet. 1. 2.  
 2 Pet. 3. 9.

which of thy goodness thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternal purpose *eleſted me before the foundation of the world* was laid, unto ſalvation in *Jeſus Chriſt*; for that thou haſt created me after thine *own Image*, & haſt begun to reſtore that in me which was loſt in our firſt parents: for that thou haſt eff. & actually called me by the working of thy Spirit, in the *preaching* of thy Goſpel, and the receiving of the *Sacraments* to the knowledge of thy ſaving grace and obedience of thy bleſſed will: for that thou haſt *bought* and *redeemed* me with the blood of *thine only begotten Son*, from the torments of *Hel*, and thrall of *Satan*: for that thou haſt by *faith in Chriſt* freely *juſtified* me, who am by nature the *child of wrath*: for that thou haſt in good meaſure *ſanctified* me by thy holy Spirit, and given me ſo large a time to repent, together with the meanes of Repentance. I thank thee likewiſe, good Lord, for

for my life, health, wealth, food, raiment, peace, prosperity, & plenty, and for that thou hast preserved me this night from all perils and dangers of body and soul, and hast brought me safe to the beginning of this day. And as thou hast now wakened my body from sleep, so I beseech thee waken my soul from sin, and carnall security: and as thou hast caused the light of the day to shine in my bodily eyes, so, good Lord cause the light of thy Word, and holy Spirit to illuminate my heart; and give me grace as one of thy children of light, to walk in all holy obedience before thy face this day; and that I may endeavour to keep faith and a clear conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And so good Lord, bless all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine own soul and conscience, in that day when I shall make my final

L account

Eph. 5. 13

Luke 16. 8

Phil. 2. 11.

Act. 24. 16



Zach. 3. 2

Psal. 34. 7

Psal. 91. 11

Psal. 31. 6

Luk. 23. 46

Neh 13. 31

accounts unto thee for them. O my God, keep thy servant that I do no evil unto any man this day; and let it bee thy blessed will, not to suffer the *Devil*, nor his wicked *angels*, nor any of his evil *members*, or my malicious *enemies* to have any power to doe me any hurt or violence: But let the eye of thy holy providence watch over me for good, and not for evil; & command thy holy *Angels* to pitch their *Tents* round about me, for my defence and safety in my going out, and coming in, as thou hast promised they should doe about them that fear thy name. For, into thy hands, O Father, I doe here commend my soul and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through frailty forget thee, yet Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father,

Father, for my self alone, but I beseech thee also be merciful unto thy whole Church, & chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the Devil, the World and Antichrist: Give thy Gospell a free and a joyful passage through the world, for the conversion of those who belong to thine Election and Kingdom.

Bless the Churches and Kingdoms (wherein we live) with the continuance of Peace, Justice, and true Religion. Defend the Kings Majesty from all his enemies, and grant him a long life, in health & all happinesse, to reign over us. Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth, and her Princely Issue. Encrease in them all heroical gifts and spiritual graces, wch may make them fit for those places, for which thou hast ordained them, direct all the Nobility, Bishops, Ministers & Magistrates of this Church

L 2 and

Psa. 51. 18,  
19.  
Isa. 39. 8  
Psa. 72. 115  
2 Tim. 2. 2  
Hest. 6. 10  
1 Tim. 2. 2

Jam. 5. 15.

Heb. 11. 36

1 Cor. 10.

13.

2 Tim. 2. 9.

2 Cor. 1. 6,

&amp;c.

Mat. 25. 1,

2, &amp;c.

and Common-wealth, to govern the *Commons in true Religion, Justice, obedience, and tranquility*. Be merciful unto all the *Brethren* which fear thee, and call upon thy *name*. And comfort as many among them as are sick, and comfortless in *body or minde*: especially be favourable to all such as suffer any trouble or persecution for the testimony of thy truth and holy *Gospel*: And give them a gracious *deliverance* out of all their troubles, which way it shall seem best to thy wisdom, for the glory of thy *name*, the further enlarging of the *truth*, and the more ample encrease of their own comfort and consolation. Hasten thy coming, O blessed *Saviour*, and end these sinful daies. And give me grace, that like a *wise Virgin*, I may be prepared with *Oyl* in my *Lamp*, to meet thee the sweet *Bridegroom* of my Soul at thy coming, whether it be by the day of *death* or of *Judgment*: and then, Lord Jesus come when thou wilt, even Lord Jesus  
come

come quickly. These and all other graces which thou knowst needful and necessary for me this day and evermore, I humbly beg & crave at thy hands, *O Father*, giving thee thy glory, in that form of Prayer which Christ himself hath taught me to say unto thee. *Our Father which art in heaven, Hallowed be thy Name, &c.*

*Meditations to stir us up to Morning Prayer.*

**I**F when thou art about to pray, Satan shal suggest that thy prayers are too long, and that therefore it were better either to omit prayers or else to cut them shorter: meditate that prayer is thy *spiritual sacrifice*, wherewith God is well pleased; & therefore it is so displeasing to the devil, and so irksom to thy flesh. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise; assuring thy self that it doth by so much the more please God, by how much the more

Heb. 13.  
15, 16.

it is displeasing to thy flesh.

Psal. 14. 4  
Psal. 53. 7  
Job 15. 4

Ro. 10. 13

Zac. 12. 10

2. Forget not how the *Holy Ghost* puts it down as a *special note* of *Reprobates*, they call not upon the Lord; they call not upon God. And when *Eliphaz* supposed that *Job* had cast off the fear of God, and that God had cast *Job* out of his favour, he charged him that he restrained prayer before God; making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that *whosoever shall call on his name shall be saved*. It is certain, that he who maketh no conscience of the duty of Prayer, hath no grace of the *holy Spirit* in him. For the *Spirit* of grace, and of prayer, are one; and therefore grace and prayer goe together. But he that can from a *penitent heart* (morning & evening) pray unto God, it is sure that he hath his *measure* of grace in this world, & he shall have his portion of glory in the life which is to come.

3. Remember, that as loathing of meat, and painfulness of speaking,

ing are two *Symptoms* of a sick body, so *irkesomness* of praying when thou talkest with God, and carelesness of hearing when God by his *Word* speaks unto thee, are two sure signs of a sick soul.

4. Call to mind the zealous devotions of the Christians in the *Primitive Churches*, who spent many whole nights and vigils in *watching & praying* for the forgiveness of their *sins*, & that they might be found ready at the comming of Christ: And how that *David* was not content to pray at *Morning*, at *Evening*, and at *Noon*, but hee would also rise up at *Midnight* to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one hour in *praying*, what chiding dost thou deserve who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain *Masque* or *Play*, yea whole dayes and nights in *carding & dicing*, to please the *flesh*, be ashamed to think

Pf. 55. 16,  
17.  
Pf 119. 6.  
Mat. 26. 40



a Prayer of a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider, that if the *Papists* in their blind superstition, do in an *unknown*, and therefore *\* unedifying* Tongue ( fit only for the children of *\* mystical Babylon* ) mutter over upon their *\* Beads*, every Morning and Evening, so many scores of *Ave-Maries*, *Pater-nosters*, and Idolatrous Prayers; how shall they in their *superstitious* devotion, rise up in judgement against thee, professing thy self to be a true worshipper of Christ? If that thou thinkest these Prayers to bee too long a task, being shorter for quantity than theirs, but far more profitable for quality, tending only to Gods glory, and thy good; and so compiled of Scripture phrase, as that thou mayst speak to God, as well in his own holy words, as in thine own native language. Be ashamed that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more de-

vout

\* 1 Cor. 14:

15. & 10.

26. 17.

\* Gen. 11.

7, 9.

Apo. 17. 5.

\* A superstition.

*Qui filo in-*  
*sertis nu-*  
*merant sua*  
*murmura*  
*baccis.*

Mant.

Alphonf.

lib. 4.

vout than thou, in the *sincere* worshipping of the *true* \* & only God. And indeed, a prayer in private devotion should be *one* \* *continued speech*, rather than many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keep thee from *prayer*, or to *distract* thee in praying: remember that those are the *Fowles* which the *evil one* sends to devour the *good seed*, and the *carkasses* of thy *spiritual Sacrifices*; but endeavour with *Abraham* to drive them away. Yet notwithstanding, if thou perceivest at sometimes that thy spirits are *dull*, and thy minde not apt for *prayer*, and holy *devotion*, strive not too much for that time, but *humbling* thy self at the sence of thine infirmity and dulnesse, knowing that God accepteth the willing minde (though it be oppressed with the *heaviness* of the *flesh*) endeavour the next time to recompence this dulness by *redoubling* thy *zeal*, and for the time present commend thy

L 5      foul

\* Joh. 17.

3.

\* *Vox continuata, non concisa, & rupta, ut battologia vitetur.*

Perkins. *de unic. ration. conci.* c. 10.

Mat. 13. 4,

19.

Gen. 25. 11

Mat. 26. 1

1 Cor. 8. 12

soul to God in this, or the like short Prayer.

*Another short Morning Praier.*

**O** Most gracious G O D, and merciful FATHER, I thine unworthy Servant, doe here acknowledge, that as I have been *born in sin*, so I have *lived in iniquity*, and broken every one of thy Commandements, in thought, word, and deed, following the desires of mine own Will, and *lusts* of my Flesh, not caring to be governed by thy holy Word and Spirit; and therefore I have justly deserved all *shame* and *misery* in this life, and everlasting *condemnation* in *Hell fire*, if thou shouldest but deal with me according to thy *justice* and my *deserts*. Wherefore, O heavenly Father, I beseech thee (for thy Son *Jesus Christ* his sake, and for the merits of that bitter *death* and *bloody* Passion, which I believe that *he* hath suffered for *me*) that thou wouldst pardon and forgive

forgive unto me all my sins, & deliver me from the shame & vengeance which is due to me for them. And send thy holy Spirit into my heart, which may assure me that thou art my Father, and that I am thy child, and that thou lovest me with an unchangeable love; and let the same thy good Spirit lead me in thy truth, & crucifie in me more & more all worldly and carnal lusts, that my sins may more and more die in me, & that I may serve thee in unfeigned righteousness and holiness this day, & all the days of my life: that when this mortal life is ended, I may (through thy mercy in Christ) be made a partaker of everlasting glory in thy heavenly Kingdom. And here, O Lord, from the bottom of my heart, I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, & preserving me from my youth up, until this present day & hour by thy most gracious providence.

I thank thee more especially for that thou hast defended mee this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evil that may hurt me, & from falling to any *gross* sin that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that al that I shall *think, do, or speak* this day, may tend to thy glory, the good of others, and the peace of mine own conscience. And to this end, I commend my *self*, and all my waies & actions, together with all that do belong unto me, unto thy *gracious direction & protection*; praying thee to keep both them & me from all *evil*; & to give a blessing to all our honest labours & endeavours. Defend thy whole Church from the tyranny of the World, & of Antichrist. Preserve our gracious *King* from al conspiracies and treasons; grant him a long and prosperous Reign over us. Bless our gracious  
Queen

Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, & her Princely Issue: endue them with thy grace, and defend them from all evil. Bless all our *Ministers* and *Magistrates* with those graces and gifts which thou knowst necessary for their places. Be favourable to all that fear thee, & tremble at thy Judgements: comfort all those that are sick & comfortless. Lord keep me in a continual readinesse, by faith & repentance, for my last end; that whether I live or die, I may be found thine own, to thine eternal glory, and mine everlasting salvation, through Jesus Christ my onely Saviour. In whose blessed name I beg these mercies at thy hands, & give unto thee thy praise and glory, in that praier which he hath sanctified with his own lips, saying, *Our Father, &c.*

*Further Meditations to stir us up to  
Prayer in the Morning.*

**T**hink not any *businessse* or *haste*  
(though never so great) a *suffi-*  
cient



cient excuse to omit prayer in the Morning, but meditate

1. That the greater thy business is, by so much the more need thou hast to pray for Gods good speed & blessing thereon; seeing it is certain that nothing can prosper without his blessing.

2. That many a man when he thought himself surest, hath been soonest crossed, so maist thou.

*Quem dies  
vidit veni-  
ens super-  
bum, Hunc  
dies vidit  
fugiens ja-  
centem.  
Senec.  
Nescis quid  
vesper  
serus ve-  
hat.*

3. That many a man hath gone out of his door, and never come in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee; and if thou be so carefull (before thou goest abroad) to drink, to fence thy body from ill aires, how much more carefull shouldest thou be to pray, to preserve thy soul from evill temptations?

4. That the time spent in praier never hindereth, but furthereth and prospereth a mans journey and business.

5. That in going abroad into the

the world thou goest into a Forreſt full of unknown dangers; where thou shalt meet many briers to teare thy good name; many ſnares to trap thy life, and many Hunters to devoure thy ſoul. It is a field of pleaſant graſs, but full of poiſonous ſerpents. Adventure not therefore to go naked amongſt theſe briers, til thou haſt praied Chriſt to cloath thee with his righteouſneſs; nor to paſſe thorow theſe ſnares and ambuſhments, til thou haſt prayed for Gods providence to be thy guide; nor to walk bare-foot thorow this ſnakie field, til having thy feet ſhod with the preparation of the Goſpel of peace, thou haſt praied to have ſtil the braſen ſerpent in the eys of thy faith, that ſo if thou commeſt not home holier, thou maiſt ſure not to return worſer than when thou wenteſt out of door.

Therefore though thy haſte be never ſo much, or thy buſineſs never ſo great, yet goe not about it, nor out of thy doors, till thou haſt at leaſt uſed this or that ſhort Praier.

*A*

*A brief Prayer for the Morning.*

**O** Mercifull Father, for Jesus Christ his sake, I beseech thee forgive me all my known and secret sins, which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver me from all those judgements which are due unto me for them; & *sanctifie* my heart with thy holy *Spirit*, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise, defend me this day from al perils and dangers of body and soul. And to this end I commend my self and all my actions, unto thy blessed protection and government: thee beseeching, that whether I live or die, I may live and die to thy glory, & the salvation of my poor soul, which thou hast bought with thy precious blood,

bloud. Bless me therefore, O Lord, in my *going out*, and *coming in*; and grant that whatsoever I *shal think*, *speake*, or *take in hand* this day, may tend to the *glory* of thy name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for *Iesus Christ* thy Sons sake: In whose blessed Name I give thee thy *glory*, & beg at thy hands all other graces, which thou seest to be needfull for me this day and ever, in that prayer which *Christ* himself hath taught me, saying, *Our Father which art in heaven*, &c.

*Meditations, directing a Christian how he may walk all the day with God, like Ench.*

**H**AVING thus begun, keep all the day after as diligent a watch as thou canst, over all thy thoughts, words, and actions, which thou mayst easily doe by craving the assistance of Gods *Holy Spirit*, and observing these few rules.

*First,*

Rom. 16.  
18.  
Phil. 2.3.  
Pro. 27.2.

*First for thy Thoughts.*

\*Eph. 4.

23.

\*Mat. 5.

18, 19.

Psal. 138. 9

\* Isa. 59. 5

1 Sam. 12. 4

\* *Qui con-  
scientia  
curam ab-  
jiciunt, nec  
homines  
reverentur  
nec Deum.*

Prov. 6. 14

Zach. 8. 17

1. **B**E \*careful to suppress every sin in the first motion. Dash \* *Babylons children* (whilest they are young) against the stones. Tread (betimks) the \* *Cockat ice Egge*, lest it break out into a *Serpent*. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the *custome of sinning* \* take away the conscience of sin, and then shalt thou wax so impudently wicked, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy mind to feed it self upon any imagination which is either *unpossible* for thee to doe, or *unprofitable* if it be done, but rather think of the worlds *vanity*, to contemn it; of *death*, to expect it; of *judgement*, to avoid it; of *hell*, to escape it; and of *heaven*, to desire it.

3. Desire not to fulfil thy minde in all things; but learn to deny thy self those desires (though never so pleasing

pleasing to thy nature) which being attained, wil draw either scandal on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine own misery through unbelief, self-love, and wilful breaches of Gods Law; and the necessity of Gods mercy, through the merits of Christs passion, to be such; that if thou wert demanded, *What is the vilest creature upon earth?* thy conscience may answer, *mine own self, by reason of my great sins:* and that if on the other side thou wert asked, *What thou esteamest to be the most precious thing in the world?* thy heart might answer, *One drop of Christs blood to wash away my sins.* And as thou tenderest the salvation of thy soul, live not in any wilful filthiness: For true faith, and the purpose of sinning can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy  
eternal



1 Kings.

13.25.

Luke 1. 6.

general calling, as in the frequent use of the *Word* and *Sacraments*; but also in thy *particular*, in making conscience to eschew every *known sin*, and to obey *God* in every one of his *Commandments*, like *Jofias*, who turned to *God* with all his heart according to all the *Law* of *Moses*: and *Zachary* and *Elizabeth* who walked in all the *Cōmandments* of *God* without reproof. But if at any time through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin increased, and thy purpose of amendment confirmed.

6. Beware of affecting popularity by adulation; the end never proves good. And though attained by due desert, yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keep down whom they condemn for their unworthiness; but to cut off whom they envy for their greatness. He therefore is truly prudent who

who ( considering the premises )  
 neither *affecteth*, nor *neglecteth* po-  
 pularity. But in any wise take heed  
 of harboring a \* *discontented mind*;  
 for it may worke thee more *woe*,  
 than thou art *aware* of. It is a *spe-*  
*cial mercy*, in the multitude of so  
*many blessings*, as thou doest enjoy,  
 to have *some crosses*. God gives thee  
*many blessings*, lest through want  
 ( being his child ) thou shouldst *de-*  
*spair* : And hee sends thee some  
*crosses*, lest by *too much prosperity*  
 ( playing the fool ) thou shouldst  
 presume. Many who have mounted  
 to great *dignities*, would have con-  
 tented themselves with \* *meaner*,  
 had they known their *great dan-*  
*gers* : affect therefore *competency*  
 rather than *eminency*. And in all thy  
*will* have ever an eye to G O D S  
*will*, lest thy *self-action* turne to  
 thine *own destruction*. Happy the  
 man, who in this short life is least  
 known of the world, so that hee  
 doth truly know God & himself!  
 Whatsoever *crosse* therefore thou  
 hast to *discontent* thee, remember,  
 that

\* *Socrates*  
*in forum*  
*egressus*  
*quam mul-*  
*tis ego ( in-*  
*quit ) non*  
*egeo. Non*  
*est ergo,*  
*pauper, qui*  
*caret, sed*  
*qui eget*  
 \* *Dimidium*  
*plus toto.*  
*Hesiod.*  
*Feriunt*  
*summos*  
*fulmina*  
*montes.*  
*Hor.*  
*Tangunt*  
*magnum*  
*tristia fata*  
*deos. Ovid.*  
*καὶ βί-*  
*σας.*  
*Qui notus*  
*nimis om-*  
*nibus, igno-*  
*tus mori-*  
*tur sibi.*  
*Sen.*

1 Tim. 6.  
7, 8, 9.  
*Insanie  
damnandi  
sunt qui  
tam multa  
tam anxie  
congerunt,  
quum sit  
tam paucis  
opus.  
Vives.  
Pro. 30. 8,  
9.  
Vivitur  
exigua  
melius.  
Claud.*

that it is *less* than thy *sins* have *de-  
served*. Count therefore Christ thy  
chiefest joy, and sinne thy greatest  
grief: Esteem no want to the  
want of *Grace*; nor any loss, to the  
loss of *Gods* favour; and then the  
discontentment for *outward* means  
shall the *less* perplex thine *inward*  
mind. And as oft as Satan shall of-  
fer any motion of discontentment  
to thy mind, remember St. Pauls  
admonition, *we brought nothing in-  
to the world, and it is certain that  
we can carry nothing out. And ha-  
ving food and raiment, let us be ther-  
with content; but they that will be  
rich fall into temptation, and a snare,  
and into many foolish and hurtfull  
lusts, which drown men in destruction  
and perdition. Pray therefore with  
wise Agar; O Lord, give me neither  
poverty nor riches: feed mee with  
food convenient for me, lest I be too  
full, and deny thee, and say, Who is  
the Lord? or lest I be poor, and  
steal, and take the Name of my God  
in vain.*

7. Bestow no more thought up-  
on

on *worldly things* than thou needs must, for the *discharge* of thy place, and the maintenance of thy *estate*; but still let thy care be greater for *\*heavenly* than *earthly* things, and be more grieved for a *\*dishonour* done to *God*, than for an *injury* offered to thy self; but if any private injury be offered unto thee, *bear* it as a Christian, with *patience*. Never was an innocent man wrong'd, but if he patiently bore his cross, he *overcame* in the end. But thy good name in the mean while is *wounded*; bear that also with *Patience*. For he that at the last day wil give thy *body* a resurrection, wil as sure, in his *good time*, grant a *resurrection* to thy *good name*. If *impatiently* thou frettest and vexest at thy wrongs, the hurt which thou dost thy self, is more than that which thine *Enemy* can do unto thee. Neither canst thou more rejoice him, than to hear, *that it thoroughly vexeth thee*. But if thou canst shew *patience* on *earth*, *God* wil shew himself just from *heaven*. Pray for him; for, if thou

1 Tim. 6.

8, 9.

Gen. 18.

10.

\*Col. 3. 2, 3

Phil. 3. 20

\*Jof. 7. 9.

Psal. 131.

21, &c.

\*Nobile

vincendi

genus est

patientia :

vincit qui

patitur: si

vis vincere,

disce pati.

Optima in-

jurie ultio

est oblivio,

efficit enim

ut animum

leves, nec

magis laedet

quam si

facta non

esset.

Jer. ii. 20.

thou be a *good man* thy self, thou canst not but *rejoice* if thou shouldest see thy worst *enemy* to become a *good man* too. But if he still *continueth* in his malice, & increaseth in his *mischief*, give thou thy self unto prayer, committing thy *self*, and commending thy *cause* unto the *Righteous Judge* of heaven and earth, saying with *Jeremy*, O Lord of hosts that judgest *righteously*, and tries the reins and the heart: *vengeance is thine*, and unto thee have I opened my *cause*. In the mean while wait (with *Dauid*) on the Lord: be of good courage, and he shall comfort thine heart.

*Ne verbis  
quod scis  
ostentes, sed  
rebus te  
ostendo  
scire.*

Psal. 40. 18

8. The more others commend thee for an excellent act, be thou the more *humble* in thine own thoughts. Affect not the vain praises of men; the blessed Virgin was troubled when she was truly praised of an *Angel*. They shall be praised of *Angels* in heaven, who have eschew'd the praises of men on earth: neither needst thou praise thy *self*: deale but uprightly, others will  
doe

doe that for thee. Be not thou *curious* to know *other mens doings*, but rather be carefull that no man know any *ill dealing by thee*.

9. Esteem no sin little, for the curse of God is due to the least, and the least would have damned thee, had not the Sonne of God *died* for thee. Bewail therefore the *misery* of thine own estate; and as occasion is ministred, \* *mourn* for the *iniquity of the time*. Pray to God to *amend it*, and be not thou one of them that make it worse.

10. Lastly, think often of the \* *shortness* of thy *life*, and certainty of *death*; and wish rather a *good life*, than a long. For as one day of *Mans life* is to be preferred before the *longest age* of a *Stag* or a *Raven*, so one day spent *religiously*, is to be higher valued, than a mans \* *whole life* that is consumed in *prophaneness*.

Cast over therefore, once every day, the number of thy *dayes*, by subtracting those that are past (as being vanished like *yester-nights*

M dreams)

\* Ez. 9.4.

Psal. 69.9.

Mar. 3.5.

\* *Hec fugi-*

*unt frans*

*non remo-*

*rante dies.*

Psal. 90.9,

10, 11.

*Non quam*

*diu, sed*

*quam bene.*

\* *Fuit, non*

*vixit.*

*Sen.*

*Non refert*

*quanta sit*

*vita diu-*

*turnitas,*

*sed qualis*

*sit admini-*

*stratio.*

*Vives.*

*Tota vita*

*dies unus,*

*nè mirum*

*sit homines*

*non exsati-*

*ari iisdem*

*toties rede-*

*untibus.*



\* Non potest  
presentem  
diem recte  
vivere, qui  
se non eam  
quasi ulti-  
mam victu-  
rum esse co-  
gitat.

dream, contracting them that are to come (sith the one half must be slept out, the rest made uncomfortable, by the troubles of the *World*, thine own sickness, and the death of friends) counting \* only the present day thine, which spend as if thou wert to spend no more.

Secondly for thy words:

\* Mat. 12.  
16.  
\* Prov. 17.  
17. & 10.  
19.  
Dixisse se-  
pe penituit,  
tacuisse ve-  
ro nunquā.  
\* Nescit  
vox missa  
reverti.  
Quam pe-  
riculosam  
illud lingua  
quo vadis?

1. **R**emember that thou must answer for every \* idle word; that in \* multiloquie, the wisest man shall over-shoot himselfe. Avoid therefore all tedious and idle talk, whereof seldom ariseth comfort, many times repentance; especially beware of rash answers, when the tongue out-runs the minde. The word was thine whilst thou kept it in; it is \* anothers as soon as it is out. O the shame, when a mans own tongue shall be produced in witness, to the confusion of his own face.

Let then thy words be few, but advised: fore-think whether that  
which

which thou art to speak, be fit to be spoken: affirm no more, than what thou knowst to be true; and be rather \* silent, than speak to an ill, or to no purpose.

2. Let thy heart and tongue ever goe together in honesty and truth: hate \* dissembling and lying in another, detest it in thy self, or God wil detest thee for it; for he *hateth a liar, and his father the devil alike.* And if once thou be discovered to make *no conscience* of lying, no man will beleeve thee when thou speakest a truth: but if thou lovest truth, more credit will be given to thy word than to a *liars oath.* Great is the possession which *Satan* hath in those, who are so accustomed to *lying*, that they wil lie though they get nothing by it themselves, nor are not compelled to it by others. Let not thine anger remain, when thou seest the cause removed; and ever distinguish 'twixt him that offendeth of \* infirmity (or against his will) and him who \* offendeth maliciously, and of set purpose;

M 2      let

*Noscit penitenda loqui, qui proferenda prius suo tradidit examini.*

*Cassiod. l.*

*10. Ep. 4.*

\* *Jam. 1. 19.*

*Consultius est tacere, quam inepte loqui.*

\* *1 Pet. 2. 1.*

*Psa. 3. 2.*

*Si mendacem te norint, nemo tibi credet, etiamsi affirmes verissima.*

*Arist.*

*Odi tanquam amaturus.*

\* *Pro. 6. 30.*

*Acts 3. 17.*

*1 Tim. 1.*

*13.*

\* *Pf. 59. 3.*

*5.*

*Psa. 101. 7.*

let the one have pittie, the other justice.

3. Keep thy speech as clean from all *obsce nity*, as thou wouldest thy meat from *poysen*; and let thy talk be \*gracious, that he that hears thee may grow better by thee; and be ever more earnest when thou \*speakest of Religion, than when thou speakest of worldly matters.

If thou perceivest that thou hast erred, *persevere* not in thine error: rejoyce to find the truth, and magnifie it. Study therefore *three things* especially; to *understand wel*, to *say wel*, and to *do wel*.

And when thou meetest with *Gods children*, be sure to make some holy advantage \*by them; learn of them all the good that thou canst, and communicate with them all the good things that thou knowst. The more good thou teachest others, the more will God still \*minister unto thee. For, as the *gifts of men*, by much using, *do perish* and *decrease*, so the *gifts of God*, by much using, doe the more grow and *increase*

\*Eph. 4.

29.

Psal. 1. 2

Pro. 31. 26

*Pii est alios  
reddere pios*

\*Psal. 139.

21.

Psal. 69. 9.

\* Si verum  
audias, si-  
lentio pro-  
rinus reve-  
rere illique  
tanquam  
divina rei  
assurgito.

\*Mat. 4.

24, 25.

crease,\* like the *Widows* pitcher of oyl, which the more it poured to fill other vessels, the more it was still replenish'd in it self.

4. Beware that thou believe not all that is told you, & that you tel not \* all that you hear; for if you doe, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred make thee to reveale that which love in friendship bound thee a long time to conceal. But for fear of such after-claps, observe two things.

First, though thou hast many acquaintance, yet make not any thy familiar friend, but he that truly \*feares God: such a one thou never needest to feare: For though you should in some particulars fall out, yet *Christian-love*, the main ground of your *friendship*, wil never fall away, & the fear of God will never suffer him to doe thee any villany.

M 3 Se-

\* 2Reg.4.  
2:

Eccl.3.7  
Luk.2.19.  
*Arcanum  
tibi credi-  
tum fide-  
us custodi  
quam depo-  
sitam pe-  
cuniam.*

\* *Vera a-  
micitia  
tantummo-  
do est inter  
bonos.  
Mali nec  
inter se a-  
mici sunt,  
nec cum  
bonis.*

*Civilem  
amicum sic  
habeas ut  
pates posse  
inimicum  
fieri.*

*Quod tace-  
ri vis, pro  
ipse taceas.  
Bellum non  
est hominū  
sed quod  
verbum so-  
nat, bellua-  
rum, &  
cum vitiis  
non homi-  
nibus ge-  
rendum.  
Eph. 5. 4.  
Psal. 15. 3.*

*Irridere  
pium ne-  
fas, impi-  
um immane  
hominem,  
inhumanū.*

Secondly, doe nothing in the sight of a civil friend, for which thou canst not be safe, unless it be concealed: nor any thing for which (if just cause be offered) thou needst fear him, if he prove thine unjust enemy. If thou hast done any thing amiss, ask God forgiveness, and perswade thy self, rather than thy friend, to keep thine own counsel: for be assured, that what friendship soever is grounded upon any other cause than true Religion, if ever that cause fail, the friendship falleth off: and the rather, because that as God breeds among men, truth, peace, and amity, that we should live to do one another good, so the devil daily soweth falsehood, discord, & enmity, to cause (if he can) dearest friends to devour one another.

5. Make not a jest of another mans infirmity; remember thine own; abhor the frothy wit of a filthy nature, whose brains having once conceived an odd scoff, his mind travails (as a woman with child)

child) til he be delivered of it. Yea he had rather lose his best friend, than his worst jests. But if thou be disposed to be merry, have a special care of three things.

First, that thy mirth be not against Religion.

Secondly, that it be not against Charity.

Thirdly, that it be not against Chastity: and then be as merry as thou canst, onely in the Lord.

6. Rejoice not at the fall of thy Enemy; for thou knowest not what shall be the manner of thine own end. But be more \*glad to see the worst mans amendment than his punishment. Hate no man, for fear lest Christ love him; who will not take it wel that thou shouldst hate whom he loveth. Christ loved thee, when thou wast his Enemy: by the merits therefore of his blood, he requireth thee, for his sake, to love thy enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness, for forgiveness. The forgiveness of an 100 pence,

*Nemo videtur sibi tam vilis, ut irideri mereatur.*

Phil. 4. 4.

Pro. 23. 13

\*Valentinianus, Imp.

*Cum supplicio mortis aliquis afficiendus esset, ait: bat se male ad vitam revocare.*

*Crudelis animi alienis est malis gaudere: & non misereri communem naturam.*

Rom. 5. 8,

10.

Eph. 2. 4.



Mat. 28.  
24. 25.

for the forgiveness of *ten thousand Talents*: The 60 hundred thousand Crowns for ten Crowns: Petty forgiveness of man, for the infinite forgiveness of Almighty GOD. Though thou thinkst thine Enemy unworthy to bee forgiven, yet Christ is worthy to be obeyed.

7. When the glory of God, or good of thy neighbor doth require it, speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall flattery stil hold in credit, nor truth alway continue in disgrace.

Psal. 1. 19.  
*Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet.*

*Reprehensio semper vel meliores vel cautiores nos reddit.*

8. Ever think him a true friend, who tels thee secretly and plainly of thy faults. Hee that seeth thee offend, and tels thee not of thy fault, either flatters thee for favor, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to *admonish* him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe, it never doth a wise man harm. For if it be true, thou

thou hast a warning to amend: if it be false, thou hast a caveat what to avoid. So every way it makes a man better or wariier. But if thou canst not endure to be reprehended, do then nothing worthy of thy reprehension.

9. Speak not of God, but with fear and reverence, and as in his sight & hearing. For seeing we are not worthy to use his holy Name in our mouths, much less ought we to abuse it vainly in our talk. But ordinarily to use it in *vain, rash, or false oaths*, is an undoubted sign of a soul that never truly feared God. Pray therefore with *David*, when thou art to speak in any matter that may move passion, *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, in *\* praising* be discreet; in *\* saluting*, courteous; in *\* admonishing*, friendly; in *\* forgiving*, merciful; in *\* promising*, faithful, and bountiful in *\* recompensing* good service; making not the rewards of *virtue* the gifts of *favour*.

M 5 Thirdly

*Si reprehendi fers agre, reprehendenda ne feceris.*

Lev. 19.

*Qui facile in seriis jurat, in jocos jurabit: qui in jocos, & in mendacio.*

Vives. Pla. 141:3.

\* 1 Pet. 5.

\* Rom. 12.

\* *Affabilitas & comitas sunt: nullius impendii, amicitias tamē magnas conglutinant exhibita, dissolvunt pratermissa.*

\* 1 Thes. 5.

26. 27.

\* 1 Thes. 3.

5.

\* Psa. 15:4.

\* Deut. 15.

*Thirdly, for thy actions.*

1. **D**O: not evil, though thou mightest; for God will not suffer the least sin (without bitter Repentance) to escape unpunished. Leave not undone any good that thou canst. But doe nothing without a calling, nor any thing in thy calling, till thou hast first taken counsel at Gods Word, of the lawfulness thereof, and praied for his blessings upon thy endeavour, and then do it in the name of God with cheerfulness of heart, committing the success unto him, in whose power it is to bless with his grace, whatsoever business is intended to his glory.

2. When thou art tempted to do an evil work, remember, that Satan is where his business is. Let not the child of God be the instrument of so base a slave: hate the work if thou abhorrest the Author. Ask thy conscience these two questions; *Would I have another to doe this unto us? What shall I answer Christ*

Psal: 119.

101.

1 Cor. 7-5.

1 Sam. 30:

8.

*Imminet  
semper oc-  
casioni suae  
diabolus.*

Greg.

Mat. 7.12.

Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall doe this wickedness, and sin against him? And remember with Joseph, that though no man seeth, yet God seeth all. Fly therefore (with Joseph) from all sinnes, as well those that are secret in the sight of God, as those that are manifest in the eyes of men. For God as he is just, without speedy repentance, will bring thy secret sins, as he did Davids, to the open light, before all Israel, and before the Sun. Be therefore as much afraid of secret sins, as open shame. And so avoid all in general, as that thou doest not allow to thy self any one particular, or darling sin, which the corruption of thy nature could best agree withall: For the crafty devil can hold a mans soul as fast by one as by many sinnes; and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoyd a sin, so be careful to shun the \*occasion.

Luk. 16.<sup>3</sup>  
2 Cor. 6.2.  
2 Cor. 5.  
10.  
Gen. 39.9,  
11, &c.

2 Sam. 12.  
12.

Luk. 8.17.  
& 12.2.

Pro. 5.8. &  
6.27.

\* Omnis  
peccandi  
occasio vi-  
tandae est,  
nam qui a-  
mat pericu-  
lum peribit  
in illo.  
Eccl. 3.

Judg. 7. 27

Mat 16. 26

*Hic murus  
alienus**esto nil con-  
scire sibi,  
nulla pal-  
lescere cul-  
pa.* Hor.

Act. 24. 19

3. In affecting good actions, which are within the compass thy calling, distrust not Gods providence, though thou see the *means* either *wanting* or *weak*. And if means do offer themselves, be sure that they be lawfull; and having gotten lawfull meanes, take heed that thou relye not more upon them, than upon God himself. Labour in a lawfull calling, is Gods ordinary means by which he blesteth his children with outward things. Pray therefore for Gods blessing upon his own meanes. In earthly business, bear an heavenly mind; doe thou thy best endeavour, & commit the whole success to the *fore-ordained wisdom* of Almighty God. Never think to thrive by those meanes which God hath accursed. That will not in the end prove gain, which is gotten with the loss of thy soul. In all therefore both *actions* and *means*, endeavour with *Paul*, to have *alway* a *clean conscience* towards God, and towards men.

Look

Look to your selves, what conscience,  
ye have :

For conscience shall damn, and con-  
science shall save.

4. Love all good things for Gods  
sake, but God for his own sake.  
Whilest thou holdest GOD thy  
friend, thou needest not fear who  
is thine enemy; for either God will  
make thine enemy to become thy  
friend, or wil bridle him, that he  
cannot hurt thee. No man is over-  
thrown by his enemy, unless that  
first his *sin* have prevailed over  
him, & God hath left him to him-  
self: He that would therefore be safe  
from the fear of his enemies, and  
live stil in the favour of his God, let  
him redeem t<sup>e</sup> folly of the time  
past with serious repentance, look  
to the time present with religious  
diligence, & take heed of the time  
to come with careful providence.

5. Give every man the honour  
due to his place; but honour a man  
more for his *goodness* than for his  
*greatness*. And of whomsoever thou  
hast received a benefit, unto him

Pf. 118.6,

7.

Rom. 8.31

Pro. 16.7

Gen. 31.4,

&c.

Gen. 31.7.

20,22.

Ex. 32.25

Numb. 14.

42,43.&c.

Psa. 27.11,

12,13.

(as



(as God shal inable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God as a pledge of his eternal love, and a spur to a godly life.

6. But be not proud for any external worldly goods, nor for any internal spiritual gifts. Not for external goods, because that as they came lately, so they will shortly be gone again; their loss therefore is the less to be grieved at. Not for any internal gifts; for as God gave them, so wil he likewise take them away if (forgetting the giver) thou shalt abuse his gifts, to puffe up thine heart with a pride, of thine own worth, and contemn others for whose good Almighty God bestowed those gifts upon thee. Hast thou any one virtue that moves thee to be self-conceited? thou hast twenty vices that may better vilifie thee in thine own eyes.

Be the same in the sight of God who beholds thy heart, that thou seemest

*Tu recte  
vives, si  
curas esse  
quod audis.  
Her. Ep. ad  
Quint.*

seemest to be in the eyes of men that see thy face. Content not thy self with an outward good name, when thy Conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A deserved good name for any thing, but for goodness, lasts little, and is least worth. In all the holy Scriptures I never read of an hypocrites repentance; and no wonder; for whereas after sin, conversion is left as a means to cure all other sinners; what meanes remains to recover him, who hath converted conversion it self into sin? Wo therefore unto the Soul that is not, and yet still seemeth Religious.

7. Mark the fearfull ends of notorious evil men, to abhor their wicked actions; mark the life of the godly, that thou mayst imitate it; and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou

*Nil juvat  
bonum no-  
men, recla-  
mante con-  
scientia.*

*Num. 23:  
10.  
Psal. 37.  
35, 36, 37.*

1 Cor. i. 28

Iſa. 58. 5, 6

Mat. 23.

27, 28.

Pſa. 51. 56.

\* *Ama &  
impera.**Blando vis  
latet impe-  
rio. Ang.*\* *Qui ter-  
ret, plus  
ille timet :**sors illa**Tyranno**convenit,**Claud. de**inſtit. prin.*

\* 1 Pet. 2.

12.

\* Lev. 25.

55.

Phil. 5. 16

1 Cor. 9. 6

use not the exercise of Religion, as matters of course & custom, without care and conscience, to grow more holy and devout thereby. Observe therefore, how by the continual use of Gods means, thou feelest thy special corruptions weakened, and thy sanctification more & more increased; and make no more shew of holiness outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by fear; for to rule by \*love is easie and safe; by tyranny, is ever accompanied with care & \*terror. Oppression will force the oppressed to take any advantage to shake off the yoke that they are not able to bear; neither will Gods justice suffer the *ſway* that is *grounded* on tyranny, long to continue. Remember, that though by \*humane ordinance they serve thee, yet by a more peculiar right, they are \*Gods Servants. Yea, now being *Christians, not as thy servants, but a-*  
bove

bove servants, brethren, beloved in the Lord. Rule therefore over Christians (being a Christian) in love, and mercy, like Christ thy Master.

9. Remember that in all actions none makes a Magistrate more like God, whose Vice-gerent he is, than in doing justice justly. For the due execution whereof,

First, have ever an open ear to the just complaints of unjust dealings.

Secondly, so lend one ear to the accuser, as that thou keep the other for the accused: for, he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, in hearing both parts, incline not to the right hand for affection, or the left for hatred; as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny not justice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and needy come in equal balance

*Sic Pericles, quoties chlamydem indueret, apud se dice re consuevit. Attende Pericles, quod gestaturus es imperiū in liberos Athenienses. Plu. in Apoth.*

*Quanto magis tu quoties auctoritatem exercitaturus es apud teipsum, dicere deberes? Memento, homo, quod imperiū geris in liberato Christianos \* Qui statuit aliquid parte inaudita altera, equi licet statuerit, haud equus fuit. Sen.*

Judicious  
Sir. Fr. Bacon  
says of Ju-  
dicature.

\* Luk. 5. 4,  
5.  
Isa. 43. 3.

\* 2 Chron.  
9. 10.

Deu. 27. 7.  
Hab. 5. 1.

lance with the rich and mighty. If thou perceivest on the one side in a cause, the high hills of cunning advantage, powerful combination, and violent prosecution; and on the other side, the low vallies of poverty, simplicity, and desolation, prepare the way (as God doth) to judgement, by \* raising vallies, & taking down Hills, equalling in equity; that so thou mayst lay the foundation of thy sentence upon an even ground. In matters of right and wrong 'twixt party and party, let thy conscience be careful, rather *Jus dicere*, to pronounce the law that is made, *Secundum allegata & probata*, rather than *Jus dare*, to make a law of thy own, upon the authority of *sic volo, sic jubeo*, fearing that fearful malediction; *Cursed be he that removes his neighbours land-mark*. In tryals of life and death, let Judges, like *Elohim*, in justice remember mercy; and so cast the severe eye of Justice upon the fact, as that they look with the pitiful eye of mercy upon the malefactor,

lesation, wresting the favour of law  
to the favour of life, where Grace  
promiseth amendment; but if Ju-  
stice requireth, that <sup>\*</sup>one rather than  
unity must perish, & that a rotten  
member must be <sup>\*</sup>cut off to save  
the whole body from putrifying,  
fiat Justitia. But whilst thou art  
pronouncing the sentence of judg-  
ment on another, remember that  
thine own judgement hangs over  
thy head. In all causes therefore judg  
aright, for thou shalt be sure to find  
a righteous Judge, before whom  
thou must shortly appear to be  
judged thy self; at what time thou  
mayst leave to thy friend this for  
thine Epitaph; Nuper eram Judex,  
jam Judicis ante Tribunal

Subsistens paveo; judicor ipse modo.  
Many ( I know not upon what  
grounds ) seem to be much grie-  
ved with the Laws of the Land;  
but wiser men may answer them  
with the Apostle, Nos scimus bo-  
nam esse Legem, modo Judex ea legi-  
time utatur: We know that the Law  
is good, if a man use it lawfully. And  
he

<sup>\*</sup> Melius  
pereat u-  
nus, quam  
ut pereat  
unitas.  
<sup>\*</sup> Ense re-  
scindendū,  
nē pars sin-  
cera traha-  
tur.

2 Tim. i. 8



2 Chron.  
19. 11.

Pro. 21. 17  
Phil. 4. 8  
*Vita brevis  
opusque  
multum,  
operarii  
pigri, &  
urget Pa-  
ter-famili-  
as. Rabb.  
Apotheg.  
Apo. 22.  
12.  
Jam. 5. 9.*

he shall be unto me a righteous Judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends can with-draw frō the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Jehosaphat*, *Be of courage, and do justice, & the Lord will be with the good.*

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short; but the Paines of pleasure abused are eternal. Use therefore lawful recreation, so far forth as it makes thee the fitter in body and mind, to doe more chearfully the service of God, and the duties of thy calling. Thy work is great, thy time is but short; and *he who will recompence every man according to his works, standeth at the door.* Think how much work is behind, how slow thou hast wrought in the time which is past, and what a reckoning thou shouldst make, if the Master should call thee this day to thy accounts. Be therefore careful henceforth to make

make the most advantage of thy short time that remains, as a man would of an *old Lease* that were neer expiring, and when thou disposest to *recreate* thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed in *idleness, sports, plaies, and toyish vanities*, seeing the *whole* is but a *short while*, though it be spent in doing the best good that thou canst; for a Man was not created for *sports, plaies, and recreation*, but *zealously* to serve God in *Religion*, & *conscientiously* to serve his neighbour in his *vocation*, and by both to ascertain himself of eternal salvation. Esteem therefore the losse of \* *time* one of the greatest losses. Redeem it carefully, to spend it wisely, that when that time commeth, that thou mayst be no longer a *Steward* on earth, thy Master may welcome thee, with an *Euge bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

Me-

\* *Nihil est aliud tempus quam vita, quam unusquisque tantum se amare proficitur, quod rei nullius magis sit prodigium quam temporis.*  
 Eph. 5. 16.  
 Luk. 16. 2.  
 Mark 10. 2

*Meditations for the Evening.*

*At Evening when thou preparest thy self to take thy rest, meditate on these few points.*

*Psal. 90.  
Ioh. 14. 5  
Vive me-  
mor quam  
sis brevis  
evi. Hor.*

1. **T**Hat seeing thy daies are numbred, there is one more of thy number spent ; & thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy self what memorable thing thou hast seen, heard, or read that day, more than thou sawst, heardst, or knewst before, and make thy best use of them ; but especially, call to mind what sin thou hast committed that day against God or man ; and what good thou hast omitted ; and humble thy self for both ; if thou findest that thou hast done any goodness, acknowledge it to be Gods grace, and give him the glory, and count that day\*lost wherein thou hast not done some good.

*\*Hec per-  
didi diem.  
Tit. Vesp.  
Apotheg.  
Nullus sine  
linea dies.*

3. If by frailty or strong tenta-  
tion,

tion, thou shalt perceive that thou hast committed any grievous sin or fault, presume not to sleep, till thou hast upon thy knees made a particular reconciliation with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making the score even with Christ every night, thou shalt have the less to account for, when thou art to make thy final reckoning before his Majesty in the Judgement day.

4. If thou have fallen out with any in the day, let not the Sun goe down in thy anger that night. If thy conscience tels thee that thou hast wronged him, acknowledge thine offence, and \*intreat him to forgive thee. If he have wronged thee, offer him reconciliation; and if he will not be reconciled, yet doe thou from thy heart forgive him, *Matth. 5. Verse 23.* But in any case presume not to be thine own avenger. For in so doing thou dost God a double injury,

Eph. 4. 26.

\*Non turpe est veniam precari;  
turpe est Deum aut hominem habere inimicum.

Mihi vindicta dicit Dominus.  
Ro. 12. 19.  
Non est tibi ius in servum alienum, imo in conservum tuum.

Cui semel ignoveris, curat ille sentiat bona fide id esse actum, & si qua in re illum juvare potes, experiatur te amicum Vives.  
Mat. 3. 39  
Rom. 12. 20.

injury: First, in offering to take the sword of justice out of his hand, as though he were not just; having reserved the execution of vengeance to himself. Secondly, in usurping authority over his servant, without referring the cause of his hearing, and censure, being his, and thy Master. Besides, thou art too partial to be a Revenger, For if thou be to execute revenge on thy self, thou wilt doe it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life; and the next time that occasion is offered (and it lyes in thy power) do him good, and rejoice in doing it; for he that doth good to his Enemies, shews himself the child of God, and his reward is with GOD his Father.

5. Use not sleep as a meanes to satiate the foggy listlessness of thy flesh

*flesh*, but as a *medicine* to refresh thy tired senses and members: *sufficient* sleep quickneth the *minde*, and reviveth the *body*; but *immoderate* sleep *dulleth* the one, and *fatneth* the other.

*In vñā  
tempus  
quod som-  
no impen-  
ditur, non  
est vita,  
vita enim  
vigilia est.*

6. Remember that *many* goe to *bed*, and never rise again, till they be *wakened* and *raised* up by the *fearful* sound of the *last trumpet*: But he that *sleepeth* and *wakeneth* with *Praier*, *sleepeth* and *wakeneth* with *Christ*. If therefore thou desirest to *sleep securely*, and *safely*, yeeld up thy self into the hands of God, whilst thou art waking; and so goe to bed with a reverence of *Gods Majesty*, and consideration of thine own *misery*, which thou mayst imprint in thy heart in some measure, by these means, and the like meditations.

Read a Chapter in the same order as was prescribed in the morning, & when thou hast done, kneel down on both thy knees at thy bed side, or some other convenient place in thy chamber, & lif-

N

ting



ting up thy *heart*, thine *eys* and *hands*, to thy Heavenly *Father*, in the name and mediation of his *holy Son Iesus*; pray unto him, if thou hast the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed that day.

2. *Craving* most earnestly ( for Christ his sake ) *pardon and forgiveness* for them.

3. *Requesting* the assistance of his *Holy Spirit* for amendment of life.

4. *In giving thanks* for benefits received ; especially for thy *preservation* that day.

5. *Praying* for *rest* and *protection* that night.

6. *Remembring* the state of the *Church*, the *King*, and the *Royall posterity*, our *Ministers* and *Magistrates*, and all our *Brethren* visited or persecuted.

7. *Lastly*, commending thy *self*, & all *thine*, to his gracious custody.

All which thou maist doe in these, or the like words.

## A Prayer for the Evening.

**O** Most gracious God, and loving Father, *who art about my bed, and knowst my down-lying, and mine up-rising, and art neer unto all that call upon thee, in truth and sincerity,* I wretched sinner doe beseech thee to look upon me with thee eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, *conceived in sin, and living in iniquity; so that I am ashamed to lift up mine eyes to heaven; knowing how grievously I have sinned against heaven, and before thee:* For, O Lord, I have transgressed all thy Commandements and righteous Laws, not only through negligence and infirmity, but oftentimes through wilful presumption, contrary to my knowledge, yea contrary to the motions of thy Holy Spirit reclaiming me from them; so that I have wounded my conscience, and

Pl. 139. 23.  
Pl. 145. 18.

Psal. 51. 5.  
Heb. 9. 6.  
Luk. 15. 18

Dan. 9. 11.

Eph. 4. 30

Ps. 119. 17

Is. 6. 5

Is. 1. 15.

Ro. 3. 15,  
16.

Gen. 6. 5.

Ps. 40. 12

grieved thy *holy Spirit*, by whom thou hast *sealed me to the day of Redemption*. Thou hast consecrated my soul and body, to be the *Temples of the Holy Ghost*. I wretched sinner have defiled both, with all mannner of pollution & uncleanness. My eyes in taking pleasure to *behold vanity*, mine ears in hearing *impure and unchast speeches*, my tongue in *leasing and evil speaking*: my hands are so full of impurity, that I am ashamed to lift them up unto thee; and my feet have carried me after mine *own waies*: my *understanding and reasoning* which are so quick in all earthly matters, are onely *blind and stupid*, when I come to meditate or discourse of *spiritual and heavenly things*; my memory, which should be the *treasury of all goodness*, is not so apt to remember any thing, as those things which are *vile and vain*. Yea, Lord, by woful experience I find, that naturally, *all the imaginations of the thoughts of mine heart are only evil continually*. And these my

my sins are more in number than the hairs which grow upon mine head, and they have grown over me like a loathsome leprosie, that from the crown of my head to the sole of my feet, there remains no part which they have not infected; they make me seem vile in my own eyes, how much more abominable must I then appear in thy sight? and the custom of sinning hath almost taken away the conscience of sinne, and pulled upon me such dulness: of sense, and hardnesse of heart, that thy judgements denounced against my sins, by the faithful Preachers of thy Word, doe not terrifie me to return unto thee by unfeigned repentance for them. And if thou Lord shouldst but deal with me: according to thy justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy, thou hast spared me so long, and still waitest for my Repentance, I humbly beseech thee, for the bitter death and bloody passion sake, which

H. 1. 6.

1 Sam. 5.

22.

Joh. 3. 20

Zach. 13. 1

Jer. 20. 23.

Da Domine  
quod jubes,  
& jube  
quod vis.  
Aug.

Mat. 28. 20

*Jesus Christ* hath suffered for me, that thou wouldst pardon & forgive unto me all my sins & offences, and open unto me that *everstreaming Fountain* of the blood of *Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*, that all my sins & uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds, that they never be more seen, to shame me in this life, or to condemn mee before thy judgement seat, in the world which is to come. And forasmuch, O Lord, as thou knowest, that it is not in man to turn his own heart, unlesse thou dost first give him grace to convert; & seeing that it is as easie with thee to make me righteous & holy, as to bid me to be such, O my God, give me grace to do what thou commandest, and then command what thou wilt, and thou shalt finde mee willing to do thy blessed will. And to this end, give unto me thine *holy Spirit*, which thou hast promised to give

give (*to the worlds end*) into all thy Elect people. And let the same thy *holy Spirit* purge my heart, heal my corruption, *sanctifie* my nature, & consecrate my soul and body, that they may become the Temples of the *Holy Ghost*, to serve thee in righteousness and holiness all the dayes of my life; that when (by the direction and assistance of thy *holy Spirit*) I shall finish my course in this short and transitory life, I may cheerfully leave this world, and resign my soul into thy fatherly hands, in assured confidence of enjoying everlasting life with thee in thine heavenly Kingdome, which thou hast prepared for thine Elect Saints who love the Lord Jesus, and expect his appearing.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repentance, as that I may with tears lament my sinnes past, with grief of heart be humbled for my sins present, and with all mine endeavour resist the like filthy sins in time to

N 4      come,

Joh. 16. 13

1 Cor. 3.

16, 17.

Luk. 1. 74.

Act. 13. 65

2 Tim. 4. 7

Psal. 31. 5.

Mar. 25. 34

2 Tim. 4. 8



Psa. 119. 13

Psa. 51. 13

Psa. 19. 14

come. And let the same thy *holy Spirit* likewise keep me in the *Unity* of thy Church, lead me in the *truth* of thy *Word*, and preserve me that I never swerve from the same to *Popery*, nor any other error of false worship. And let thy *Spirit* open mine eyes more and more, to see the *wonderous things* of thy *Law*: and open my lips, that my mouth may daily defend thy truth, and set forth thy praise. Increase in me those good gifts which of thy *mercy* thou hast already bestowed upon me, and give unto me a *patient spirit*, a *chast heart*, a *contented mind*, *pure affections*, *wise behaviour*, and all other graces which thou seest to be necessary for me, to govern my *heart* in thy fear, and to guide all my life in thy favour; that whether I *live* or *die*, I may *live* and *die* unto thee, who art my God and my redeemer.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humblest heart all possible thanks, for all those blessings

sings and benefits which so graciously and plentifully thou hast bestowed upon my soul and body, for this life, and for that which is to come, namely for my *Election, Creation, Redemption, Vocation, Iustification, Sanctification, and Preservation* from my childhood until this present day and hour; and for the firm hope which thou hast given me of my *Glorification*. Likewise for my *health, wealth, food, raiment, and prosperity*, and more specially, for that thou hast defended me this day now past, from all perils and dangers both of body & soul, furnishing me with all necessary good things that I stand in need of. And as thou hast ordained the day for man to travel in, and the night for him to take his rest: So I beseech thee sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit. That so this *dull and wearied* body of mine, being refreshed with moderate sleep and rest, I may be the better enabled to

N. 5. walk

Psa. 112.5

Apo. 12.7.

Psa. 3.4.7

Pro. 18.10

walk before thee, doing all such good works as thou hast appointed, when it shall please thee, by thy divine power to waken me the next morning. And whilst I sleep, doe thou, O Lord, *who art the keeper of Israel, that never slumbrest, nor sleepest,* watch over me in thy holy providence, to protect me from all dangers, so that neither the evil angels of Satan, nor any wicked enemy, may have any power to doe me any harm or evil. And to this end give a charge unto thy holy Angels, that they (at thy appointment) *may pitch their tents round about me, for my defence & safety; as thou hast promised that they should do about them that fear thy Name.* And knowing that thy Name is a strong Tower of defence unto all those that trust therein, I here recommend my self (& all that do belong unto me) to thy holy protection & custody. If it be thy blessed will to call for me in my sleep, O Lord, for Christ his sake, have mercy upon me, and receive my soul

soul into thy heavenly Kingdome. And if it be thy blessed pleasure to adde more daies unto my life, O Lord, adde more *amendment* unto my *daies*, and wean my mind from the love of the *world*, and *worldly vanities*; & cause me more & more to settle my conversation on *heaven* and *heavenly things*, & perfect daily in me that good work which thou hast begun, to the glory of thy Name, & the salvation of my sinful soul.

O Lord, I beseech thee likewise, save and defend from all evil and danger, thy whole Church, our King Charles, Q. Mary, the Noble and hopeful Prince Charles, with the rest of the Royal Progeny, the Religious Lady Elizabeth the Kings only Sister, and her Princely Issue: keep them all in the sinceritie of thy truth, and prosper them in all grace and happiness. Bless the Nobility, Ministers, & Magistrates of these Churches and Kingdoms, each of them with those graces which are expedient for their place and

Apo. 6. 16.  
& 22. 20.

Mat. 19. 28

Luk. 14.  
24.

and calling. And be thou, O Lord, a comfort and consolation to all the people whom *thou* hast thought meet to visit with any kind of *sickness, cross, or calamity*. Hasten, O Father, the coming of our Lord *Jesus Christ*; make me ever mindfull of my last end, & of the reckoning that I am to make unto thee therein: and in the mean while, careful so to follow *Christ in the regeneration during this life*, as that with *Christ* I may have a portion in the *resurrection of the just*, when this mortal life is ended. These graces, and all other blessings which thou O Father, knowst to be requisite & necessary for me, I humbly beg and crave at thy hands, in the *name and mediation of Jesus Christ thy Son*, and in that form of praier, which he himself hath taught me to say, *Our Father which art in heaven, &c.*

*Another*

## Another short Evening Prayer.

O Eternall God, and heavenly Father, if I were not taught & assured by the promises of thy Gospel, and the examples of Peter, Mary Magdalen, the Publican, the Prodigal child, and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners, who are heaviest laden with sin, at what time soever they return unto thee with penitent hearts lamenting their sins, and imploring thy grace: I should despair for my own sins, and bee utterly discouraged from presuming to come into thy presence; considering the hardness of my heart, the unruliness of my affections, & the uncleanness of my conversation, by means whereof I have transgressed all thy laws, and deserved thy curse, which might cause my body to be smitten with some fearful disease, my soul to languish with the death of sin, my good

Luk. 22. 61

Luk. 7. 47

Luk. 18. 14

Luk. 15. 20

Psa. 103. 8

Mat. 11. 28

Ezek. 18.

21, 22, &amp;c.

Deut. 17.

26.

Gal. 3. 10.



Lam. 3. 24.  
Mal. 3. 9.

Col. 3. 12.  
Mat. 3. 7.  
Psal. 15. 7.  
Psal. 2. 84.  
Hos. 13. 5.  
Is. 1. 16, 18

Mat. 9. 12.  
+ Joh. 1. 7.  
John 3. 14

good name to be traduced with scandalous reproaches, and make mine estate lyable to all manner of crosses and casualties. And I confess, Lord, that thy mercy is the cause that I have not been long ago confounded. But, O my God, as thy mercy onely stayed thy judgement from falling upon me hitherto, so I humbly beseech thee, in the bowels of thy mercy in Iesus Christ, (in whom onely thou art wel pleased) that thou wilt not deal with me according to my deserts, but that thou wouldst freely & fully remit unto me all my sins and transgressions, and that thou wouldst wash them clean from me with the virtue of that most precious blood, which thy Son Iesus Christ hath shed for me; for he alone is the Physician, & his blood onely is the medicine that can heal my sickness; and he is the true brazen Serpent, that can cure that poison, wher the fiery serpents of my sins have flung & poisoned my sick and wounded soul. And give me, I beseech thee, thine holy Spirit,

Spirit, which may assure me of my adoption, and that may confirm my Faith, increase my Repentance, enlighten my understanding, purifie my heart, rectifie my wil and affections, and so sanctifie me throughout, that my whole body, soul, and spirit, may be kept unblameable until the glorious coming of my Lord Jesus Christ. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all harms and perils, notwithstanding all my sinnes and ill deserts. And I beseech thee likewise defend me this night from the roaring Lyon which night and day seeketh to devour me. Watch thou, O Lord, over me this night, to keep me from his tentations and tyranny, and let thy mercy shield me from his unappeasable rage and malice. And to this end, I commend my self into thy hands and protection, beseeching thee, O my Lord & God, not to suffer Satan, nor any of his evil members, to have power to do unto me any hurt or violence this night,

Gal. 4 5, 7.

2 Thes. 5.  
23.

1 Pet. 5. 8.

Psal. 31. 5

night. And grant good Lord, that whether I *sleep or wake, live or die*, I may *sleep, wake, live and die* unto thee, and to the glory of thy *name*, and the salvation of my *soul*. Lord bless & defend all thy chosen people every where. Grant our King a long and happy Reign over us. Bless our gracious Queen *Mary*, with their Princely Progeny, the Lady *Elizabeth* the Kings onely Sister, & her princely Issue; together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickness. Good Lord give me grace to be one of those *wise Virgins* which may have my heart prepared like a *Lamp* furnished with the *Oyl* of *faith*, and *light* of *good works*, to meet the Lord *Iesus*, the sweet *Bridegroom* of my *soul*, at his second and sudden coming in *Glory*. Grant this good Father, for *Christ Iesus* sake, my onely Saviour & Mediator, in whose blessed name, and in whose own word, I call upon thee, as he hath taught me, *Our Father which, &c.*  
After-

Afterwards say :

*Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.*

Then rising in an *holy* reverence, meditate as thou art putting off thy cloaths.

*Things to be meditated upon as thou art putting off thy cloaths.*

1. **T**hat the day is coming when thou must be as barely *un-*stript of *all* that thou hast in the *world*, as thou art now of thy *clothes*: thou hast therefore here, but the use of all things, as a *Steward* for a time, and that upon *accounts*. Whilst therefore thou art trusted with this *Stewardship*, be *wise* and *faithful*.

2. When thou seest thy *bed*, let it put thee in minde of thy *grave*, which is now the *bed* of *Christ*; for *Christ* ( by laying his holy body to rest three daies, and three nights in the

*Nudus in hunc mundum veni, nudus quoque abibo.*  
Luke 16.2

Mat. 24.2

Job 17.13.  
*Ut somnus mortis, sic lectus imago sepulchri.*

Mat. 12. 40  
1 Thes. 4.  
14.

Iſa. 57. 2.

Iſa. 2. 20.

Pſal. 4. 8.

the grave) hath *ſanctified*, and (as it were) *warmed* it for the bodies of his Saints to reſt & ſleep in, till the morning of the reſurrection: ſo that now unto the *faithful*, death is but a *sweet ſleep*, and the grave but Chriſts *bed*, where their bodies reſt and ſleep in peace, untill the joyfull morning of the reſurrection day ſhall dawn un:o them.

Let therefore thy bed-cloaths reſent unto thee the mold of the earth that ſhall cover thee: thy *ſheets*, thy *winding ſheet*; thy *ſleep*, thy *death*; thy *waking*, thy *reſurrection*. And being laid down in thy bed, when thou perceiveſt ſleep to approach, ſay, *I will lay me down, and ſleep in peace, for thou Lord only makeſt me dwell in ſafety.*

Thus religiously opening every Morning thy heart, and ſhutting it up again every Evening, with the *Word of God*, and *Prayer*, as it were with a *lock and key*, and ſo beginning the day with Gods worſhip, continuing in his fear, and ending it in his favour, thou ſhalt be ſure

to find the *bleſſing* of God upon all thy dayes labours, and good endeavours; and at night thou mayeſt *aſſure* thy ſelf thou ſhalt ſleep ſafely and ſweetly in the arms of thy heavenly Fathers providence.

Thus far of the Piety which every Chriſtian in private ought to pra-  
tiſe every day. Now followeth that which he (being a Houſholder) muſt  
pra-  
tiſe publicly with his Family.

*Meditations for houſhold Piety.*

1. **I**F thou be called to the go-  
vernment of a family, thou  
muſt not hold it ſufficient to ſerve  
God, & live uprightly in thine own  
perſon, unleſs thou cauſe all under  
thy charge to do the ſame with thee.  
For the performance of this duty,  
God was ſo wel pleaſed with Abra-  
ham, that he would not hide from  
him his counſel. For (ſaith God)  
*I know him, that he will command  
his ſons, and his houſhold after him,  
that they keep the way of the Lord,  
to doe righteouſneſs and judgement,  
that the Lord may bring upon Abra-  
ham*

Gen. 17.  
18, 19.



Gen. 14. 4.

him that he hath spoken unto him. And Abraham had 318 men-servants which were thus born and catechized in his house. With whose help he rescued also his Nephew Lot from the captivity of his enemies. And religiously valiant

Josh. 24. 15

Joshua protesteth before all the people, that if they all would fall away from the true worship of God, yet that he and his house would serve the Lord. And God himself gives a special charge to all Housholders, that they do instruct their Family in his Word, and train them up in his fear and service. These words

Deut. 6. 7.

which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy

Psa. 101. 6

God and serve him. David according to his Law, had so ordered his Family, that no deceitful person should dwell in his house, but such as would

would serve God & walk in his way: And religious Hester had taught her Maids to serve God in fasting and Prayer. And (the more to further thy Family in the zeal of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to thine own advantage in a double respect. First, God will the rather bless and prosper the labour and handy works of such godly servants. For Laban perceived, that God blessed him for Jacobs sake: And Potiphar saw that the Lord made all that Joseph did to prosper in his hand; yea, when innocent Joseph was cast into prison, his keeper saw that whatsoever he did the Lord made it to prosper: And therefore the Keeper committed all the charge of the Prisoners into Josephs hand. Secondly, the trulier a man doth serve God, the faithfuller he will serve thee.

2. If every householder were thus careful, according to his duty to bring up his Children and Family  
in

Hest. 4. 16

Gen. 30.

27.

Gen. 39. 3.

Gen. 39.

22, 23.

in the service and fear of God in his own house, then the house of God should be better filled, & the *Lords Table* more frequented every *Sabbath* day; and the Pastors *publike* preaching and labour would take more effect than it doth. The *streets* of Towns and Cities would not abound with so many drunkards, swearers, whoremongers, and prophane scorers of true *Piety* & Religion. *Westminster-Hall* would not be so full of contentions, wrangling suites, and unchristian debates; and the *prisons* would not be every *Sessions* so full of Theeves, Robbers, Traitors, & Murtherers. But (alasse) most Housholders make no other use of their *servants* than they doe of their *beasts*. Whilest they may have their *bodies* to do their service they care not if their *soules* serve the Devil. Yet the common complaint is, that *faithfull* & *good servants* are scarce to be found. True, but the reason is, because there are so many *prophane* and *irreligious* Masters: For, the example and instruction

struction of a Godly and Religious Master, will make a good and a faithful servant, as may witness the examples of *Abraham, Joshua, David, Cornelius, &c.* who had good servants, because they were religious Masters, such as were carefull to make their servants Gods servants.

It is the chief labour and care of most men, to raise, and to advance their house; yet let them rise early, and lie down late, and eat the bread of carefulness, all will be but in vain, for, except the Lord build the house (that is, raise up a family) they labour in vain. For God hath sealed this, as an irrevocable decree, that he will pour his wrath upon the families that call not upon his name: yea, God will take the wicked and pluck him out of his tabernacle, and root him out of the land, &c. Yea, when his iniquities are full, he will make the Land to spue out every Cananite. Religion then, and the Service of God in a Family, is the best building, and surest entailing of House

Psal. 127.

12.

Jer. 10. 25.

Psal. 52. 5.

Gen. 15. 16

Lev. 18. 25

House and Land, to a *man* and his posterity; for the *righteous man shall inherit the land, and dwell therein for ever.*

And therefore if thou desirest to have the  *blessing* of God upon thy self, and upon thy family, either before or after thy own private devotions, call every morning all thy family to some convenient room; and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leasure serve, thou mayst \* *admonish* them of some remarkable notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

\* *Origen* would have the Word expounded in Christian houses. *Hom. 9. Lev.*

*Augustine* saith, that what the Preacher is in the Pulpit, the same the Householder is in the house.

*Morning Prayer for a Family.*

**O** Lord our God, and heavenly Father, who art the onely Creator and Governour of heaven & earth, and all things therein contained, we confess, that we are unworthy to appear in thy sight and presence,

presence, considering our manifold sins which we have committed against heaven & before thee: and how that we have been born in sin, and do daily break thy holy Laws and Commandements, contrary to our knowledge and consciences; albeit that we know that thou art our Creator, who hast made us; our Redeemer, who hast bought us with the blood of thine only begotten Son; and our Comforter, who bestowest upon us all the good and holy *graces*, which we enjoy in our souls and bodies. And if thou shouldst but deal with us, as our wickedness & unthankfulness have deserved, what other thing might we (O Lord) expect from thee, but *shame* and *confusion* in this life, and in the World to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandment, and in the confidence which we have in thy unspeakable, & endless mercy in thy Son, our Saviour *Jesus Christ*, we thy poor servants, ap-  
O pealing



pealing from thy Throne of justice (where we are justly lost and condemned) to thy Throne of grace (where mercy reigneth, to pardon *abounding* sin,) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds; that, by the virtue of the precious blood of Jesus Christ thy innocent Lamb, which he so abundantly shed (*to take away the sins of the world*) all our sins, both *original* and *actual*, may be so cleansed & washed from us, that they may never be laid to our charge, nor ever have power to rise up in judgment against us. And we beseech thee, good Father, for Christ his death & passion sake, that thou wilt not suffer to fall upon us that fearful curse & vengeance, which thy law hath *threatned*, and our sins have justly deserved. And forasmuch, O Lord, as we are taught by thy Word that *Idolaters, Adulterers, Covetousmen, Contentious persons, Drunkards, Gluttons*, and such like inordinate

dinate livers, *shall not inherit the Kingdom of God*: pour the grace of thy *Holy Spirit* into our hearts, whereby we may be *enlightned* to see the filthinesse of our sins, so abhor them; and may be more and more *stirred up* to live in *newness* of life, and love of thy *Majesty*; so that wee may daily increase in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandements*.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in *this* life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdom; when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, & peace; especially, O Lord, for the continuance of thy holy *Gospel* among us, and for sparing us so long, and granting us so gracious a time of *repentance*. Also we praise thee, for all other

thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, wee beseech thee *protect*, and *direct* us in the same. Bless & defend us in our *going out*, & *coming in*, this day, & evermore. Shield us, O Lord, from the temptations of the Devil, and grant us the custody of thy holy *Angels*, to defend and direct us in all our *waies*.

And to this end we recommend our selves, & all those that belong unto us, and are abroad from us, into thy *hands* & *Almighty* tuition; Lord, defend them from all *evill*, prosper them in all *graces*, and fill them with thy *goodness*. Preserve us likewise this day from falling into any gross sinne, especially those whereunto our *natures* are most prone. Set a *watch* before the *door* of our *lips*, that we offend not thy *Majesty* by any rash or false oaths; or by any leud or lying speeches,

speeches : give unto us *patient minds, pure and chaste hearts*, and all other graces of thy Spirit , which thou knowest to be needful for us, that we may be the better enabled to serve thee in holiness and righteousness. And seeing that all *mans* labour without thy blessing is in vain , bless every one of us in our several places and callings , *direct thou the work of our hands upon us ; even prosper thou our handy work ;* (for, except thou guide us with thy grace, our endeavours can have no good success. ) And provide for us all things which thou, O Father, knowest to be needfull for every one of us, in our soules and bodies this day. And grant that we may so pass through the *pilgrimage* of this short life, that our hearts being not *settled* upon any transitory things , which wee meet with in the way, our souls may every day be more and more *ravished* with the love of our *home* , and thine everlasting *Kingdom*.

Defend likewise, O Lord, thy Uni-

O 3      verfall

versal Church, and every particular member thereof; especially we beseech thee to continue the peace and prosperity of these Churches, and Kingdoms wherein wee live. Preserve and defend from all evils and dangers, our Gracious King *Charles*, Queen *Mary*, our hopefull Prince *Charles*, with the rest of the Royal Progeny; the Religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue: Multiply their daies in blifs & felicity; and afterwards crown them with everlasting joy and glory. Bless all our Ministers and Magistrates, with all graces needfull for their places, and govern thou them that they may govern us *in peace and godliness*: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortless; especially those who are afflicted, either with an evil conscience, because they have sinned against thy *Words*, or for a good conscience, because they will not sin against thy truth. Make the *first* to know

know, that not one drop of the blood of *Christ*, was a drop of *vengeance*, but all drops of *grace*, powerfull to procure pardon upon repentance, for the greatest *sins* of the chiefest sinner in the world. And for the other, let not, O Lord, thy long-sufferance either too much *discourage* them, or too much *encourage* their enemies; but grant them *patience* in suffering, & a gracious and speedy *deliverance*, which way may best stand with thy glory and their comfort. Give every one of us grace to be alwayes mindful of his last end, & to be prepared with *faith* and *repentance*, as with a *wedding garment*, against the time that thou shalt call for us out of this sinfull world. And that in the mean while we may so in all things, and above all things, *seek* thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdom*.

These, and all other graces, which thou, O Father, seest to be



necessary for us and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that absolute form of prayer which *Christ* himself hath taught us, saying :

*Our Father which art in heaven,  
&c.*

*After prayers, let every one of thy Household (taking in the fear of God such a breakefast or refreshing as is fit) depart ; the children to School, the servants to their work, every one to his office, the Master and Mistris of the Family to their calling, or to some honest exercises for recreation, as they think fit.*

*The Practice of Piety at meals, and  
the manner of feeding.*

**B**Efore Dinner & Supper, when the Table is covered, ponder with thy self upon these *Meditations*, to work a deeper impression in thy heart of Gods fatherly providence and goodnesse towards thee.

*Medita-*

*Meditations before Dinner and Supper.*

1. **M**editate, that *hunger* is like the sickness called a *Wolf*, which if thou dost not feed, will devour thee, and eat thee up; and that meat and drink are but as *physick*, or means which God hath ordained, to relieve and cure this natural infirmity and necessity of man. Use therefore to eat and to drink, rather to sustain and refresh the *weakness* of nature, than to satisfy the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger, whose living is to empty, is to be preferred before him that liveth cut to fill privies. There is no service so *\* base*, as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, *Phil. 3. 19*. Therefore we may boldly term them as the Scriptures doe their Idols, *\* Gallulim*, *Dungy-gods*, *Hab. 2. 18*, *19*. *2 King. 17. 12*. And as no one action (*Gods ordinances excepted*)

O. 5, makes.

*Hoc me docuisti ut quemadmodum medicamenta sic alimenta sumpturus accedam.*

*Aug. l. 10.*

*Conf.*

*\* Major sum & ad majora genus, quam ut mancipium sum meum corporis.*

*Sen.*

*\* Of Galat., which signifieth mans dung, as Ezech. 4. 17, 18..*

makes a man more to resemble a *beast*, than eating and drinking: so the *abuse* of eating and drinking to *surfetting*, *drunkenness*, and *spewing*, makes a man more *vile* than a *beast*.

2. Meditate on the *omnipotence* of God, who made all these creatures of *nothing*; of his *wisdom*, who feedeth so many *infinite* creatures through the universal world, maintainiug all their Lives, which he hath given them; which surpaseth the wisdom of all the Angels in heaven; and of his *clemency* and *goodness*, in feeding also his very *enemies*.

3. Meditate how many sorts of Creatures, as *beasts*, *fish*, and *fowl*, have left their lives, to become food to nourish thee; & how Gods *Providence* from remote places hath brought all these *portions* together on thy table for thy nourishment; and how by these dead creatures he maintains thee in *health* and *life*.

4. Meditate, that seeing thou hast

Heb. II. 3.

Pl. 145.

15, 16.

Mat. 5. 44.

45, &c.

Act. 14. 17

hast so many pledges of Gods Fatherly bounty, goodness, and mercy towards thee, as there are dishes of meat on the Table: O suffer not in such a place, so gracious a God to be abused by scurrility, ribaldry, or swearing; or thy fellow-brother, by disgracefull back-biting, taunting, or slandering.

5. Meditate, how that thy Master Jesus Christ did never eat any Food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last Supper, we read that he sung a Psalm. For this was the commandement of God; *When thou hast eaten and filled thy selfe, thou shalt bless the Lord thy God, &c.* This was the practice of the Prophets: For, the people would not eat at their feast til Samuel came to bless their meat. And saith Joel to Gods people: *You shall eat and be satisfied, and praise the name of the Lord your G O D.* This also was the practice of the Apostles. For

Saint

*Hanc ob causam Gentiles mensas sacra & festa nominabant.*

*St. Aug. had writen over his Table, Quisquis amat dictis absentem rodere amicum, hanc mensam vetitam noverit esse sibi.*

*Possil. de vita Aug. Luk. 9. 16. Ma. 14. 19. & 15. 36. ¶ Mar. 1. 41. & 8. 6. Luke 24. John 5. 11 Mar. 26. 31 Deut. 8. 10 1 Sam. 19. 18. Joel 1. 26. Ag. 17. 35.*

Joh. 9. 6. &  
21. 6.

Saint *Paul* in the Ship gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, & gone before thee. It may be because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Son of God* gave his Father such great thanks for a dinner of *Barley-bread* and *broyled fish*, what thanks should such a *sinfull man* as thou art, render unto God, for such variety of good, and dainty cheer? how many a true *Christian* would be glad to fill his belly with the morsels which thou refusest, and doe lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour?

To

To conclude; If *Pagan Idolaters* at their Feasts were accustomed to praise their false gods, what a shame is it for a *Christian* (at his dinners and suppers) not to praise the true God, in whom we live, move, and have our being?

Dan. 5. 1. 4

6. Meditate, that thy body which thou dost now so daintily feed, must be (thou knowest not how soon) meat for worms, when thou shalt say to corruption, thou art my Father, and to the Worm, thou art my Mother, and my Sister.

Act. 17. 28

Job 17. 14

7. Meditate, how that many a Mans table is made his snare, so that through his intemperancy and unthankfulness, the meat which should nourish his body, kills him with a surfeit; insomuch, that more are killed with this snare than with the sword. And seeing that since the curse, the use (as of all creatures, so likewise) of meat and drink is unto us unclean, till the same be sanctified by the Word of God and Prayer; and that man liveth not by bread only, but by the Word

Psal. 69. 2

Gen. 3. 17.

1 Tim. 4. 4,

5.

Mat. 4. 4.

Lev. 26.

26.

Ezec. 4. 15

& 5. 10.

1 Sam. 3.

Mat. 14. 6.

Luk. 24. 30



1 Cor. 10. 7

Rom. 14. 6

1 Thess. 5.

18.

Eccl. 10.

17:

Luk. 21. 34

Eccl. 31. 30

Neh. 6. 10.

Ames 6. 6.

*Word of Gods Ordinance, and his blessing, which is called the staffe of bread. Sit not therefore down to eat before you pray, and rise not before you give God thanks. Feed to suffice nature, yet rise with an appetite, and remember thy poor Christian brethren, who suffer hunger, and want those good things wherewith thou doest abound.*

1 Sam. 9.

13.

Mat. 14. 19

*These things, or some of them premeditated (if there be not a Samuel present) lift up with all comely reverence thy heart with thy hands and eies, unto the great Creator and Feeder of all Creatures, and before Meat pray unto him thus.*

### *Grace before Meat.*

Ps. 104. 22

Joel 1. 19.

Ps. 144. 9

Job 32. 3.

2 Tim. 4.

**O** Most gracious God, and loving Father, who feedest all creatures living, which depend upon thy Divine providence; we beseech thee sanctifie these creatures which thou hast ordained for us: give them virtue to nourish our bodies,

bodies, in *life and health*; and give us grace to receive them *soberly & thankfully*, as from thy hands; that so in the *strength* of these, & other thy  *blessings*, we may walk in the *uprightness* of our hearts, before thy face this day, & all the daies of our lives, through *Jesus Christ* our Lord and only Saviour. *Amen.*

1 Reg. i. 8,  
9.

*Or thus.*

**M**ost gracious God, and merciful Father, we beseech thee *sanctifie* these creatures for our use: make them *healthful* for our nourishment, and us *thankful* for all thy blessings, through Christ our Lord and only Saviour. *Amen.*

*Another Grace before meat.*

**O** Eternal God, in whom we live, move, and have our being, we beseech thee to bless unto thy Servants these Creatures, that in the *strength* of them we may live, to the setting forth of thy praise and glory; through *Jesus Christ* our Lord and onely Saviour. *Amen.*

*After*

After every meal be careful of thy self and family, as Job was for himself and his children, Job 1. 4. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

**B**Lessed be thy holy name, O Lord our God, for these thy good benefits wherewith thou hast so plentifully at this time refreshed our bodies. O Lord, vouchsafe likewise to feed our souls with the spiritual food of thy holy Word and Spirit unto life everlasting. Lord defend & save thy whole Church, our gracious King Charles, Queen Mary, the noble and hopeful Prince Charles, and all the Royal Progeny; the religious Lady Elizabeth, the Kings onely Sister, and her Princely Issue: Forgive us our sinnes and unthankfulness; pass.

pasſe by our manifold infirmities, make us mindfull of our laſt end, and of the *reckoning* that we are to make to thee therein, and in the mean while grant unto us health, peace, and truth, in Jeſus Chriſt our Lord and only Saviour. *Amen.*

*Or thus.*

**B**leſſed be thy holy name (O Lord) for theſe thy good benefits wherewith thou haſt reſreſhed us at this time. Lord, forgive us all our ſins and frailties; ſave and defend thy whole Church, our *King* and his royal *poſterity*, and grant us health, peace, and truth in Chriſt our onely Saviour. *Amen.*

*Or thus.*

**W**E give thee thanks (O heavenly Father) for feeding our bodies ſo graciouſly with thy good creatures to this temporal life; beſeeching thee likewise to feed our ſoules with thy holy word unto life everlaſting. Defend (O Lord) thine univerſal Church, the

the King, and royal Posterity, and grant us continuance of thy grace and mercy, in Christ our only Saviour. Amen.

*The Practice of Piety at Evening.*

*At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the morning. Then (in holy imitation of our Lord, & his Disciples) sing a Psalm. But in singing of Psalms, either after supper, or at any other time, observe these Rules.*

*Rules to be observed in singing of Psalms.*

1. **B**Eware of singing Divine Psalms for an ordinary recreation, as doe men of impure spirits, who sing holy Psalms intermingled with prophane Ballads.

They are Gods Word, take them not in thy mouth in vain.

2. Re-

2. Remember to sing *David's Psalms* with *David's spirit*.

3. Practise *St. Paul's* rule, *I will sing with the spirit, but I will sing with the understanding also.*

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words: but be sure that the matter make more melody in your hearts, than the *Musick* in your ears; for the singing with a grace in our hearts, is that which the Lord is *delighted* withall, according to that old Verse,

*Non vox, sed votum; non musica cordula, sed cor;*

*Non clamans, sed amans, psallit in aure Dei.*

*'Tis not the voice, but vow;*

*Sound heart, not sounding string;  
True zeal, not outward shew,  
that in Gods ear doth ring.*

5. Thou mayst (if thou think good) sing all the *Psalms* over in order;

Mat. 22. 43

1 Cor. 14.

15.

1 Cor. 11. 4

Eph. 5. 1, 9

Col. 3. 16.



order ; for all are most divine and comfortable; but if thou wilt chuse some *special Psalms*, as more fit for some *times* and *purposes* ; and such as by the oft usage , thy people may the *easier* commit to memory,

*Then sing,*

In the morning, *Psalms* 3. 5. 16.  
22. 144.

In the evening, *Psalms* 4. 127. 141.  
For mercy after a sin committed,  
*Psalms* 51. 103.

In sickness, or heaviness, *Psalms* 6.  
13. 88. 90. 91. 137. 146.

When thou art recovered, *Psalms*  
32. 33.

On the Sabbath day, *Psalms* 19. 92.  
65.

In the time of joy, *Psalms* 80. 98.  
107. 136. 145.

Before Sermon, *Psalms* 1. 12. 147. the  
1 and 5 part of the 119.

After Sermon any Psalm which  
concerneth the chief argument of  
the Sermon.

At the Communion, *Psalms* 22. 23.  
103. 111. 116. For

for spiritual solace, *Psal.* 15. 19. 25.  
46. 47. 112. 116.

After wrong and disgrace received, *Psal.* 42. 69. 70. 140. 144.

*After the Psalm, all kneeling down in reverend manner (as is before described) let the Father of the Family (or the chiefest in his absence) pray thus.*

*Evening Praier for a Family.*

**O** Eternall God, and most gracious Father, wee thine unworthy Servants, here assembled, doe cast down our selves at the foot-stool of thy grace, acknowledging that wee have inherited our Fathers corruption, and actually in thought, word, and deed, transgressed all thy holy Commandements, so that in us naturally, there dwelleth nothing that is good; for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaness, distrust, too much love of our selves, and the world:

Mat. 3. 17.

world, too little love of thee, and thy Kingdome, but empty and void of faith, love, patience, and every spiritual grace. If thou therefore shouldst but enter into judgment with us, and search out our natural corruption, and observe all the cursed fruits and effects that we have derived from thence, *Satan* might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation, which we have long ago deserved. But good Father, for *Jesus Christ* thy dear Sonnes sake, in whom *onely thou art well pleased*; and for the merits of that bitter death, and bloody passion, which wee beleeve that he hath suffered for us, have mercy upon us, pardon and forgive us all our sinnes, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch

as thou hast created us to serv thee  
as all other creatures to serve us :  
so we beseech thee inspire thy holy  
Spirit into our hearts, that by his  
illumination and effectual working  
we may have the inward sight &  
feeling of our sins, and natural cor-  
ruptions, and that we may not be  
blinded in them through custom,  
as the reprobates are, but that we  
may more and more loath them, &  
be heartily griev'd for them, endea-  
vouring by the use of al good means  
to overcome, and get out of them.  
O let us feel the power of Christs  
death, killing sin in our mortal  
bodies; and the virtue of his resur-  
rection, raising up our soules to  
newness of life. Convert our hearts,  
subdue our affections, regenerate  
our minds, and purifie our nature;  
& suffer us not to be drown'd in  
the streams of those filthy vices, and  
sinful pleasures of this time, wher-  
with thousands are carried head-  
long to eternal destruction; but dai-  
ly frame us more & more to the  
likeness of thy Son Iesus Christ, that  
in

Rom. 6.6.  
Phil. 3.10.

Rom. 8. 29  
Eph. 4.24.

righteousness and true holiness we may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may in thine appointed time, attain to the blessed Resurrection of the just, unto eternall life. In the mean while, O Lord, increase our *Faith* in the sweet promises of the Gospel, and our Repentance from dead works, the assurance of our hope in thy promises, our *fear* of thy name, the *hatred* of all our sins, and our love unto thy children, especially those whom we shall see to stand in need of our help and comfort; that so, by the fruits of piety, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, and maintenance, and all other outward things, so far forth as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to  
our

our bounden duty, we confess that thou hast been exceeding merciful unto us all in things of this life ; but infinitely more merciful in the things of a better life ; & therefore we doe here from our very soules, render unto thee all humble and hearty thanks for all thy blessings and benefits bestowed upon our souls and bodies ; acknowledging thee to be that *Father of light from whom we have received al those good and perfect gifts* ; and unto thee alone for them, we ascribe to be due all glory, honour, and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perils & dangers ; so that none of those judgments (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, & our brethren ; and for *Christ* his sake be reconciled unto us for them.

And we beseech thee likewise of

Jam. I. 17.

P the



Psa. 78. 49

Psal. 91. 5.

Gen. 32. 2.

2 King. 6.

16, 17.

Psal. 91.

11, 12.

Heb. 14.

the same thine infinite goodnesse and mercy to defend and protect us, & all that belong unto us, this night, from all dangers of fire, robbery, terrors of evil Angels, or any other fear or peril which for our sins might justly fall upon us: And that we may be safe *under the shadow of thy wings*; we here commend our bodies and souls, and all that we have, unto thy Almighty protection. Lord, blesse, and defend both us and them from all evill. And whilst we sleep, doe thou, *O Father* (who never slumbrest nor sleepest) watch over thy children, and give charge to thy *Holy Angels* to *pitch their Tents round about our houses and dwellings*, to guard us from all dangers, that sleeping with thee, we may in the next morning be wakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, *O Lord*, to be merciful likewise to thy whole Church,

Church, and to continue the tranquillity of these kingdoms, wherein we live, turning from us those plagues which the *crying finnes* of this Nation do cry for.

Preserve our Religious King *Charles*, Queen *Mary*, the Noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious *Lady Elizabeth*, the Kings only Sister, and her Princely issue; all our Magistrates and Ministers, all that fear thee, & call upon thy name; all our Christian brethren & sisters that suffer sickness, or any other affliction or misery: especially those, who any where do suffer persecution for the testimony of thy holy *Gospel*; grant them patience to bear thy crosse, and deliverance, when, and which way it shall seem best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health & prosperity make us *mindful* of sicknesses, & of the *evil day* that is behind,

Luk. 21.

35.

Mat. 15.3.

&amp;c.

that these things may not overtake us as a *snare*, but that we may in good measure, like *wise Virgins* be found prepared for the comming of *Christ* the sweet *Bridegroom* of our soules. And now, O Lord, most holy and just, we confesse that there is no cause, why thou ( who art so much displeased with sin ) shouldest hear the Prayer of sinners, but for his sake onely who suffered for sin, and sinned not. In the only mediation therefore of thine *eternal Son Jesus* our Lord and Saviour, we humbly beg these, and al other graces which thou knowest to be needfull for us, shutting up these our imperfect requests in that most holy Prayer which *Christ* himself hath taught us to say unto thee, *Our Father which art, &c.*

*Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore, Amen.*

Then saluting one another as becommeth

commeth *Christians*, who are the *vessels of Grace*, and *Temples of the Holy Ghost*, let them in the fear of God depart every one to his rest, using some of the former private meditations for Evening.

*Thus far of the Housholders publike Practice of Piety, with his Family every day. Now followeth his Practice of Piety with the Church on the Sabbath day.*

*Meditations of the true manner of practising Piety on the Sabbath day.*

**A** *Lmighty God will have himself worshipped, not only in a private manner, by private persons and Families; but also in a more publike sort of all the godly joyn'd together in a visible Church, that by this meanes hee may bee known not only to be the God and Lord of every singular person, but also of the creatures of the whole universal world.*

*Quest.* But why doe not we *Christians* under the *New*, keep the Sabbath on the same seventh

day, whereon it was kept under the *Old Testament*.

Mat. 12. 1  
Deut. 18.  
18, 19.

Joh. 20. 22

I answer; because that our *Lord Jesus* ( who is the Lord of the *Sabbath*, and whom the Law it self commandeth us to hear ) did alter it from the *seventh day* to this *first day* of the Week, whereupon we keep the Sabbath : For the holy Evangelist notes, that our Lord came into the middst of the holy Assembly, on the two first daies of the two weeks immediately following his Resurrection, and then *blessed the Church*, *breathed on the Apostles the Holy Ghost*, and gave them the *ministerial Keyes*, and power of binding, and remitting sins. And so it is most probable he did in a *solemn manner every first day* of the week, during the forty daies he continued on earth, between the *Resurrection* and *Ascension* ( for the fiftieth day after being the first day of the Week, the Apostles were assembled ) during which time he gave commandments unto the Apostles, and

*\*spake*

\* *spake unto them those things which appertain to the Kingdom of God, that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lords day; the bodily sacrifices of beasts to the spiritual sacrifices of praise, Prayer, and contrite hearts; the*  
 \* *Levitical Priesthood of the Law to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues to Churches and Oratories; the old Sacraments of Circumcision and Paschever to Baptism, and the Lords Supper, &c. as may appear by the like phrase, Act. 19. 8. & Act. 28. 23. Col. 4. 11. put for the whole sum of Pauls Doctrine, by which was wrought all these changes, where it took effect. So that as Christ was forty daies instructing Moses in Sinai, what he should teach, and how he should rule the Church under the Law; so he continued forty daies teaching his disciples in Sion, what they should preach, and how they should*

P 4

govern

\* *Act. 1. 2, 3 Cyril bids us note, that Saint John doth not simply set down the manner of Christs appearing unto Thomas; but also the circumstance of the time (post dies octo) whence he concludes thus, Diem igitur octavum Dominicum diem esse necesse est. Cyril. in Johan. lib. 12. cap 58.*  
 \* *Heb. 7. 11, 12. Eph. 4. 7, 11, 12, 13.*



Eph. 4. 10,  
11, 12.

\* Acts 1. 7

\* Acts 1.  
1, &c.

\* Act. 2. 3, 4

\* Acts 2.  
38, 40, 42.

govern the Church under the *Goſpel*. And ſeeing it is manifeſt, that within thoſe forty dayes *Chriſt* appointed what Miniſters ſhould teach, and how they ſhould govern his Church to the worlds end, it is not to be doubted, but that within thoſe forty days he likewiſe ordaind on what day they ſhould keep their *Sabbath*, and ordinarily doe the works of their Miniſtery, eſpecially ſeeing that under the *old Teſtament* God ſhewed himſelfe as careful both by his Moral, and Ceremonial Law, to preſcribe the time as well as the matter of his worſhip. Neither is it a thing to be omitted, that the Lord \* who hath times and ſeaſons in his own power, appointed the firſt day of the week to be the very day, \* wherein he ſent down from *heaven* the *holy Ghoſt* upon the Apoſtles, ſo that upon that day they firſt began, and ever after continued the publick exerciſing of their Miniſtry in the \* preaching of the *Word*, the \* adminiſtration of the *Sacraments*, & the

the \* loosing of the finnes of penitent sinners. Upon these, and the like grounds, \* *Athanasius* plainly affirmeth, that the *Sabbath day* was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death, so the Christian Sabbath is called the *Lords day*, because it was ordained of the Lord, for the memorial of his *Resurrection*. And as the Name of the \* Lord honoureth the one, so doth it the other; & as the Lord of the *Sabbath* by his royal prerogative and transcendent authority could, so he had also reason to chang the holy *Sabbath* from the seventh day to this wheron we keep it. For as concerning the seventh day which followed the six dayes wherein God finished the Creation, there was no such precise institution, or necessity of sanctifying it perpetually, but such as by the same authority, or upon greater reason, & oc-

P. 5 cation

\* *Act.* 31.

39.

\* *Athanasius*  
*frontispi.*

*hom. de sen.*

*Apoc.* 1. 20

The scrip-  
ture of the

New Te-  
stament

gives not

this hono-  
rable title

to any

thing, but

only to the

blessed

*Sabbath*, &

holy *Sup-*

per. For as

he substi-

tuted the

*Lords*

*Supper* in

stead of

the *Pass-*

over, so did

he the

*Lords day*

in the Jew-

ish *Sab-*

bathes

room.

\* *1 Cor.* 11.

20.

\*.Wolphii  
Chronol. de  
Tem. l. 2. c.

2.

*Legis substantia est, sex diebus terrenis negotiis incumbere, septima divino cultui dare operā.*  
Josh. 10.

12, 13.

2 King. 20.

11.

Christoph.  
Helvic.  
Syst. cont.  
Theol. cum  
Judæis cap.  
de Sab.

caſion, it might very wel be changed and altered unto ſome other *ſeventh day* : For the Commandment doth \* not ſay, Remember to keep holy the *ſeventh day* next following the *ſixth day* of the Creation, or this, or that *ſeventh day* ; but indefinitely, remember that thou keep holy a *ſeventh day*. And to ſpeak properly, as we take a day for the diſtinction of time, called either a *day natural*, conſiſting of 24 hours, or a *day artificial*, conſiſting of 12 hours, from *Sun-rising*, to *Sun-ſetting*; & withal conſider the *Sun* ſtanding ſtil at noon, in *Joſhua's* time, the ſpace of a whole day ; and the *Sun* going back ten degrees ( viz. five hours, almoſt half an artificial day ) in *Ezechias* time, the Jews themſelves could not keep their *Sabbath* upon that precise, and juſt diſtinction of time, called at the firſt, the *ſeventh day* from the Creation.

Adde hereunto, that in reſpect of the diverſity of *Meridians*, and the unequal riſing, and ſetting of the *Sun*,

Sunne, every day varieth in some places a *quarter*, in some *half*, in others a whole day: Therefore the *Jewish seventh day* cannot precisely be kept at the same instant of time every where in the world.

Now, our Lord Jesus having authority as Lord over the Sabbath, had likewise now far greater reason, and occasion to translate the Sabbath from the *Jewish seventh day*, unto the *seventh day* whereon Christians do keep the Sabbath.

1. Because that by his *Resurrection* from the dead, there is wrought a *new spiritual creation of the world*; without which all the Sons of *Adam* had been turned to everlasting destruction, and all the works of the first creation had ministred no consolation unto us.

And in respect of this new spiritual creation, the Scripture saith that \* *Old things are passed away*, and all things are become new: \* *new Creatures*, \* *new People*, \* *new Men*, \* *new Knowledg*, \* *new Testament*, \* *new Commandment*, \* *new*  
Names,

Mat. 12. 8

Isa. 65. 17.

&c.

Isa. 65. 22.

Psal. 90. 3.

\* 2 Cor. 5.

17.

\* Gal. 6. 16

\* 1 Pet. 2.

10.

\* Eph. 4. 24

\* Col. 3. 10

\* Mat. 26.

28.

\* John 12.

14.

\* Apoc. 2.

17.

\* Heb. 10. 10. names, \* *new way*, \* *new song*, \* *new garment*, *new wine*, *new vessels*,  
 \* Apo. 3. 9. \* *new Jerusalem*, \* *new Heaven*, and  
 \* Apo. 21. a *new Earth*. And therefore of ne-  
 \* 2 Pet. 3. cessity there must be in stead of the  
 13. old, a \* *new Sabbath day* to honor  
 \* Isa. 66. 21. and praise our Redeemer, and to  
 \* Heb. 4. 9. meditate upon the works of our  
 Redemption, and to shew the new  
 change of the old Testament.

3. Because that on this day *Christ*  
 rested from all the sufferings of his  
*Passion*, and finished the glorious  
 work of our Redemption. If ther-  
 fore the *finishing* of the work of  
 the *first Creation*, whereby God  
 mightily manifested himself unto  
 his creatures, deserv'd a Sabbath  
 for to *solemnize* the *memorial* of so  
 great a work, to the honor of the  
 worker, and therefore calls it mine  
 holy day; much more doth the *new*  
 Creation of the World effected by  
 the Resurrection of *Christ* (whereby  
 he mightily declared himself to be the  
 Son of God) deserve a Sabbath, for  
 the perpetuall commemoration  
 thereof, to the honour of *Christ*;  
 and

Isa. 58. 13

Rom. I. 4.

and therefore worthily called the *Lords day*. For, as the deliverance out of the Captivity of *Babylon* being greater, took away the name from the deliverance out of the bondage of *Ægypt*, so the day whereon *Christ* finished the *Redemption* of the world did more justly deserve to have the *Sabbath* kept on it, than on that day wherein God ceased from creating the world. As therefore in the creation, the first day wherein it was finished, was consecrated for a *Sabbath*; so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest; but still a seventh day kept according to Gods moral Commandement. The *Jews* kept the last day of the week, beginning the *Sabbath* with the night, when God rested: but *Christians* honour the Lord better on the first day of the week, beginning the *Sabbath* with the day when the Lord arose. They kept the *Sabbath* in remembrance of the Worlds Creation; but *Christians* celebrate it

Apo. 1. 10.  
Jer. 23. 7, 8

Gen. 2. 3.  
Lev. 23. 32  
Neh. 13. 19  
Mat. 28. 1.  
Acts 20. 7,  
11.



it in memorial of the Worlds Redemption: yea the Lords day being the first of the Creation & Redemption, puts us in mind, both of the making of the old, and redeeming of the new world.

Ex. 25.3.

As therefore under the Old Testament, God, by the glory consisting of seven Lamps, seven Branches, &c. put them in remembrance of the Creation, Light, and Sabbaths rest: So under the New Testament, Christ the true light of the world, approacheth in the midst of the seven Lamps, & seven golden Candlesticks, to put us in mind to honour our Redeemer in the light of the Gospel of the Lords seventh day of rest.

Apo. 13.

And seeing the Redemption, both for might and mercy so far exceedeth the Creation, it stood with great reason that the greater work should carry the honour of the day. Neither doth the honorable title of the Lords day diminish the glory of the Sabbath; but rather, being added, augments the dignity thereof; as the name of Israel added unto Jacob

cob made a Patriarch the more renowned. Gen. 32. 28.

The reason taken from the example of *Gods resting* from the work of the *Creation of the World*, continued in force till the Son of God ceased from the work of the *Redemption of the world*, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the *first day* of the week.

For, first, in the 110 Psalm, which is a prophecy of *Christ* and his *Kingdome*, it is plainly foretold, that there should be a sole day of assembling, wherein all *Christs* people should willingly come together in the beauty of holiness. Inſomuch that no rain (of peace) shall be upon those families, that in that feast will not go up to *Jerusalem* (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast and Assembly should be kept, David shewed plainly, in Psalm.

Psa. 110. 3

Zac. 14. 17

Ps. 118.24

Zohar up-  
on Gen.  
fol. 21.

H. Brough-  
ton require  
of Confen.  
p. 50, 51.

*Psal. 118: which was a Prophecy of Christ, as appears, Mat. 21.42. Act. 4.11. Eph. 2.20. as also by the consent of all the Jews, as Jerome witnesseth. For, shewing how Christ, by his ignominious death should be as a stone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Resurrection should become the chief stone of the Corner; hee wisheth the whole Church to keep holy that day wherupon Christ should effect this wonderful work, saying, This is the day which the Lord hath made, let us rejoice and be glad in it. And seeing that upon this day, that which Peter saith of Christ appeareth to be true, That God made him both Lord & Christ, Act. 2.36. And therefore the whole Church under the New Testament, must celebrate the day of Christs Resurrection. Rabbi Baccabay also saw by the fall of Adam on the sixth day, that on the same day Messias should finish the work of mans Redemption. And alluding to the speech of Boaz to Ruth*

*Ruth, sleep unto the morning, that Messias should rest in his grave all their Sabbath day; & he gathereth from that speech, Gen. 1. on the first day, Let their be light, that the Messias should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the World that lay in the shadow of darkness and death. The Hebrew author of the book called, Sedar Olam Rabbi, cap. 7. recordeth many memorable things which were done upon the first day of the week, as so many Types that the chief worship of God should (under the New Testament) be celebrated upon this day. As, that on this day the cloud of Gods Majesty first sate upon his people. Aaron, and his Children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publicly unto God. The first day wherein fire descended from Heaven. The first day of the World, of the Year, of Moneths, of the Week, &c.*

All

Ex H.  
V Volphii.  
Chron. de  
Temp. lib. 2  
cap. 2.

Aug Ep. ad  
Januar.  
119. c. 13.

Sacramen-  
tū hoc fuit  
diei illius  
octavi, quo  
Dominus  
resurrexit  
ad justifica-  
tionem no-  
stram, &c.  
ut scribit  
ad Fidum  
Cyp. l. 3. Ep.  
10. Jun. in  
Gen. 17. 12  
2 Cor. 4. 4.

All shadowing, that it should be the first, and chief holy day of the New Testament. St. Augustine pro- veth by divers places and reasons out of the holy Scripture, that the Fathers, and all the Holy Prophets under the Old Testament did foresee and know, that our Lords day was shadowed by their eighth day of Circumcision. And that the Sabbath should be changed from the seventh day to the eighth, or first day of the week. And Junius out of Cyprian saith, that Circumcision was com- manded on the eighth day, as a Sacrament of the eighth day, when Christ should rise from the dead. The Council Foro-Iuliense affirmes, that Isaiah prophesied of the keeping of the Sabbath upon the first day of the week. If this Mysterie was so clearly seen by the Fathers under the shadows of the old Testament, sure the god of this world hath deeply blinded their minds, who cannot see the truth thereof under the shi- ning light of the Gospel. Therefore this change of the Sabbath day, un- der

der the New, is nothing but a fulfilling of that which was prefigured and fore-prophefied under the Old Testament.

5. According to their Lords mind and commandment, and the direction of the *Holy Ghost* (which alway *affisted* them in their *Ministerial* office) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keep the Holy Sabbath upon that seventh day, which is *the first day of the week*;

\* *Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe ye also; Every first day of the week, &c.*

\* *When ye com together in the Church (being the Lords day) to eat the Lords Supper \*to remember and shew the Lords death till he come, &c.* In which words note;

1. That the *Apostle* ordained this day to be kept holy; there-

witneseth that in one ancient Greek Copy, there is read, \* *κυριακη* the Lords day added to every first day, &c. \* 1 Cor. 11. 20, 25, 26.

\* 1 Cor. 16.

11, 12.

\* The Syriack

Translation hath,

*Quum congregamini,*

*non sicut*

*jussim est*

*in die Do-*

*mini nostri,*

*comeditis*

*& bibitis.*

The Ara-

bian tran-

slation also

hath thus.

*Non come-*

*ditis &*

*bibitis prout*

*vere diebus*

*Domini*

*nostri decet.*

And Beza

fore



fore a Divine Institution.

2. That the *day* is named the *first day* of the week, therefore not the Jewish seventh, or any other.

3. Every *first day* of the week, which sheweth a perpetuity.

4. That it was ordained in the Churches of *Galatia*, as well as of *Corinth*, and he settled one *uniform order* in all the \* Churches of the *Saints*; therefore it was *universal*.

5. That the exercises of this day were \* *Collections* for the poor (which appears by *Acts* 2.42. and *Iustin Martyrs* testimony, *Apolog.* 2) which were gathered in the holy Assembly after *Praier, preaching of the Word, and administration of the Sacraments*; therefore it was spiritual.

6. That he wil have the *collection* (though necessary) removed, against his coming, lest it should

\* 1 Cor.  
14.33.  
\* As the  
phrase of  
breaking  
of bread  
compre-  
hendeth al  
other ex-  
ercises of  
Religion,  
Act. 20.7.  
so this  
phrase of  
laying by in  
store, com-  
prehendeth all other exercises of the Sabbath; and  
why should the Apostle require the Collection to be  
made on the first day of the week, but because that  
on this day the holy Assembly was held in the Apo-  
stles time?

hinder

hinder his preaching, but not their holy meeting on the Lords day; for it was a time ordained for the *publike worship* of the Lord, which argueth a necessity.

And in the same Epistle Saint Paul protesteth, that he delivered them none other Ordinance, or Doctrine, but *what he had received of the Lord*. Insomuch that he chargeth them, that if any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the Commandments of the Lord. But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week; therefore to keep the Sabbath that day, is the very Commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the Lords day to be a Commandement of

1 Cor. 11. 3  
& 15. 12.

1 Cor. 14.  
37.

of the Lord? The Jews confesse this *change* of the Sabbath to have been made by the Apostles, *Peter Alphon. in Dialog. contra Iudeos, tit. 12.* they are therefore more blind and sottish than the Jewes, who prophanely deny it.

Acts 20. 4,  
5, 6. &c.

At *Troas* likewise *S. Paul* together with seven of the chief Evangelists of the Church, *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychichus, & Trophimus,* and all the Christians that were there, kept the holy Sabbath on the *first* day of the week, in praying, preaching, and receiving the *Lords Supper.*

And it is a thing to be noted, that *Luke* saith not, that the Disciples were sent to hear *Paul* preach, but the *Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the *Lords* death was by the preaching of the Word shewed, *1 Cor. 16. 26. Paul preached unto them, &c.* And that none kept those meetings but *Christians*, who only  
are

are called Disciples, *Acts* 11. 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on *their Sabbath day*, to the place where the Jewes and their Profelytes were wont to pray, & there preached unto them, *Acts* 16. 12, 13. So that it is as clear as the *Sun*, that it was the *Christians* usual manner, to passe over the Jewish seventh day, and to keep the *Sabbath* and their holy meeting on the *first day* of the week. And why doth *St. Iohn* call this the *Lords day*, but because it was a day known to be generally kept holy to the honor of the Lord *Jesus* (who rose from death to life upon that day) throughout all the *Churches* which the *Apostles* planted? which *St. Iohn* called the *Lords day*, the rather to stir up *Christians* to a *thankfull remembrance* of their *Redemption*, by *Christ* his *Resurrection* from the dead. And with the day, the  *blessing* of the *Sabbath* is likewise translated to the *Lords day*, because that all the sanctification belonging

*Acts* 21. 4.  
&c.

*Apo.* 1. 10.  
*Mos Christianus*, &c.  
It is the manner of *Christians* to call it the *Lords day*, *Bed.*  
in *Luc.* c. 41

Heb. 2. 5.  
Heb. 2. 11.  
and 5. 9.

belonging to this *new world* is in Christ, and from him conveyed to Christians. And because there cannot come a greater authority than that of *Christ* and his *Apostles*; nor the like cause as the *new creation* of the world, therefore the Sabbath can never be altered from this day to any other, whilst this world lasteth. Adde hereunto, how the Scripture noteth, that in the *first* planting and setting of the *Church*, nothing was done but by the special order and direction of the *Apostles*, 1 Cor. 11. 34. 1 Cor. 14. 36, 37. Tit. 1. 5. Act. 15. 6. 24. And the *Apostles* did nothing but what they had warrant for from *Christ*, 1 Cor. 11. 23.

To sanctifie then the *Sabbath* on the seventh day, is not a ceremonial Law abrogated, but the Moral and perpetual Law of God perfected. So that the same perpetual Commandment which bound the Jews to keep the Sabbath on that seventh day, to celebrate the *worlds creation*, binds *Christians* to solemnize

nize the Sabbath on *this* seventh day in memoriall of the *Worlds Redemption*: for the fourth Commandment, being a *Morall Law*, requireth a *seventh day*, to be kept holy for ever. And the *Morality* of this, as of the rest of the Commandments, is more religiously to be kept of us under the *Gospel*, than of the *Jewes* under the *Law*: by how much we (in Baptisme) have made a more *speciall Covenant* with God, to keep his Commandments: and God hath covenanted with us, to free us from the *curse* and to assist us with his *Spirit* to keep his *Lawes*. And that this Commandment of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainly appear by these reasons.

*Ten Reasons demonstrating the Commandment of the Sabbath to be Morall.*

I **B**Ecause *all* the reasons of this Commandment, are morall and perpetuall: And God hath  
Q bound



\* Jer. 15.

22.

Eze. 20. 19

20, 21, 24.

Eze. 23. 38

Neh. 9. 4.

Ex Bodin-

de Republ.

4. c. 2.

bound to the obedience of *this* Commandement, with more force-ible reasons than to *any* of the rest. First because he did foresee, that irreligious men would either more carelessly *neglect*, or more boldly *breake* this Commandement, than any other. Secondly, because that in the *practice* of *this* Commandement, the *keeping* of all the other consisteth: which makes God so often complain, that all his *worship* is neglected, or overthrown, when the *Sabbath* is either \* neglected or transgressed. It would make a man amazed (saith Mr. Calvin) to consider how oft, and with what *zeale* and *protestation* God requireth all (that will be his people) to sanctifie the seventh day. Yea, how the God of *mercy*, *mercilessly* punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and service.

And it is certain, that he who makes no conscience to breake the *Sabbath*, will not (to serve his turn) make

make any conscience to break any of the other Commandements; so he may doe it without *discredit* of his reputation, or *danger* of Mans Law. Therefore God placed this Commandement in the *middest* of the two tables: because the keeping of it, is the *best* help to the keeping of the rest. The *conscionable* keeping of the *Sabbath*, is the *Mother* of all Religion, and good discipline in the Church. Take away the *Sabbath*, & let every man serve God *when* he listeth: and what will shortly become of *Religion*, and that *peace* & *order* which God will have to be kept in *his Church*? the *Sabbath day* is Gods *Market day*, for the weekes provision, wherein *Hee* will have us to come unto *him*, and *buy* of *him* without *silver* or *money*, the *Bread* of *Angels*, and *water* of life, the *wine* of the Sacrament, and *Milke* of the Word to feed our soules: *tryed Gold*, to enrich our faith: *precious Eye salve* to heale our spirituall blindnesse: and the *white rayment* of Christs

1 Cor. 14.  
33 40.

Esay 55.  
1, 2.

Apo. 3. 18.

Q 2      righte.

righteousness, to cover our filthy nakedness. He is not farre from true Piety, who makes Conscience to keepe the Sabbath day : but he who can dispence with his conscience to breake the Sabbath for his owne profit or pleasure, his heart never yet felt, what either the feare of God, or true Religion meaneth. For of this Commandment may that speech of S. James be verified ; He that faileth in one is guilty of all. Seeing therefore, that God hath fenced this Commandment with so many morall reasons, it is evident that the Commandment it self is morall.

Jam. 2. 9.

2. Because it was commanded of God to Adam in his Innocency : whilest (holding his happiness, not by faith in Christs merits, but by obedience to Gods Law :) he need no ceremony, shadowing th: Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a Ceremony, but an Essentiall part of Gods worship, enjoyed unto Man, when there was but one

one condition of all men. And if it was necessary for our *first Parents* to have a Sabbath day, to serve God in their *Perfection*; much more need their *Posterity* to keep the Sabbath in the state of their *corruptions*. And seeing *God himselfe* kept this day holy, how can that man be holy, that doth *willfully* prophane it?

Gen. 2. 8.

3. Because it is one of the *Commandments* which God spake with his own mouth, and twice wrote with his *own* fingers in *Tables of stone*, to signify their authority and perpetuity. All that God wrote were *Morall* and *Perpetuall* *Commandments*, and those are reckoned *ten* in number. If this were now but an *abrogated Ceremony*, then there were but *nine Commandments*. The *Ceremoniall* that were to be *abrogated by Christ*, were written *all* by *Moses*. But this of the Sabbath, with the other nine, written by God himself, were put into the *Arke*, where no *ceremoniall Law* was put, to shew that they should be the *perpetuall Rules*

Exod. 34. 1, &amp;c.

Deu. 4. 13

Deut. 4. 4.

of the Church, yet such as none could perfectly fulfill and keep, but onely Christ.

1 Reg. 8. 9  
Heb. 9. 3.  
Rom. 5. 17.

Mar. 5. 19.

4. Because Christ professeth that he came not to destroy the Moral Law: and that the least of them should not be abrogated in his kingdom of the New Testament. Inasmuch that whosoever breaketh one of the least of these ten Commandements, and teacheth Men so, he should be called the least in the Kingdom of Heaven: that is, he should have no place in his Church. Now the Morall Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians at the destruction of Ierusalem, about 42 yeeres after his resurrection. By which time, all the Mosaical ceremonies (except eating of blood, and things strangled) were by a publick Decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples,

Act. 15. 10  
21, 24. 8.

ples, to pray that their flight be not in Winter, nor on the Sabbath day.

Mat. 24. 20

Not in the winter: for that (by reason of the foulness of the wayes and weather) their flight should be more painfull and troublesome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toyling to save their *lives*, wch the Lord had commanded to be spent in *holy exercises*, to comfort their *soules*. Now if the sanctifying of the Sabbath on this day had bin but *ceremoniall*: it had been no grief to have fled on this day no more than on any other day of the week. But in that Christ doth render so much this fear and grief, of being driven to fly on the Sabbath day: and therefore wisheth his to pray unto God, to prevent such an occasion: he plainly demonstrates, that the observation of the Sabbath is not abrogated ceremony, but a Moral Commandement, confirmed & established by Christ among Christians. If you would know the day whereup



appointed Christians to keep the Sabbath, S. John will tell you, that it was on the Lords day, Apoc. 1. 10. If you will know on what day of the week that was, S. Paul will tell you, that it was on every first day of the week, 1 Cor. 16 1.

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the wars began) warned by an Oracle, all the Christians in Jerusalem, to depart thence, and to go to Pella, a little Town beyond Jordan: and so to escape the Wrath of God that should fall upon that City and Nation. If then a Christian should not, without grief of heart, fly for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in prophane and carnall sports, or servile labour? And seeing the destruction of Jerusalem, was both a Type, and an assurance of the destruction of the World, who seeth not

Euseb. hist.  
Eccles. li. 3.  
c. 5. It is  
probable,  
that this  
Oracle was  
that voyce  
(Migremus  
hinc)  
which,  
with an  
earthquak  
was heard  
by night in  
the Temple,  
mentioned  
by Josephus,  
de bello  
Judaico, lib  
7. cap. 12.  
Mat. 24-35

nor, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the *Ceremoniall* Law was enjoined to the *Jews* onely, and not to the *Gentiles*: but this Commandement of the holy Sabbath (as Matrimony) was instituted of God, in the state of *Innocency*, when there was but one state of all men: and therefore adjoynd to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Householders were commanded to constrain all strangers, (as well as their own Subjects and Family) to observe the holy Sabbath, as appears by the fourth Commandement; and practice of *Nehemiah*. All the *Ceremonies* were a partition wall to separate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandement as well as the *Jews*; it is evident that it is no *Jewish* Ceremony. And seeing the same authority is for the Sabbath that is for Marriage: a man may well say, that Marriage is

Isa. 56. 6.

Neh. 13.  
11, &c.  
Eph. 2. 14

Q 5

but

Pro. 12. 7

Math. 19.

6, 8.

*Nitimur in  
vetitis.*

Hor.

Rom. 7. 14

Gen. 1. 18.

Job 9. 9.

Job. 38. 31

Amos 5. 8.

*a* To distinguish  
betwixt  
Spring &  
Harvest,  
Summer  
& Winter,  
and to  
fore shew  
Judgments  
to come.

*b* *Moadim*  
*fig.* Sacred  
times ap-  
pointed  
for Gods  
holy wor-  
ship ha-

ving speciall significations and promises. *c.* One of the  
seven dayes of the week from the other. *d.* *Solar. Sab-*  
*bataris* and *Jubilee.* Exod. 23. 11, 12.

but a ceremoniall Law, as the Sabbath. And remember, that where *marriage* is termed but once the covenant of God, because instituted by God in the *beginning*: so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God *in the same beginning* both of *time, state, and perpetuity*: therefore not Ceremoniall.

The *Corruption* of our nature found in the manifest opposition of wicked men, and in the *secret unwillingnesse* of good men to sanctifie *sincerely* the Sabbath, sufficiently demonstrateth that the Commandement of the Sabbath is *spirituall* and *morall*.

7. Because that as God by a *perpetuall* decree, made the Sunne, the Moon and other lights in the *Firmament* of Heaven, not only to divide the *day* from the *night*, but also to be for a *signes* & for *b seasons*, and for *c dayes*, and for *d yeeres*, so

he ordained in the Church on earth, the holy Sabbath to be, not only the appointed season, for his solemn worship, but also the perpetuall rule and measure of time. So that as seven dayes make a *Week*, four *Weekes* a *Moneth*, 12. *Moneths* a *Yeere*: so seven *Yeeres* make a *Sabbath* of *Yeeres*, seven *Sabbaths* of *Yeeres* a *Iubilee*: or 80. *Iubilees*, or 4000. yeers, or after *Ezechiel* 4000. cubits, the whole time of the *Old Testament*, till *Christ* by his *Baptism* and *preaching*, began the state of the *New Testament*. Neither can I here passe over without admiration, how the *Sacrament* of *circumcision* continued in the Church 39 *Iubilees* from *Abraham*, to whom it was first given, unto the *Baptisme* of *Christ* in *Jordan*: which was just so many *Iubilees* (after *Bucholcerus* account) as the world had continued before from *Adam*, to the birth of *Abram*. *Moses* began his *Ministry* in the 80. *Yeere* of his *Age*; *Christ* enters upon his *Office* in the 80. *Iubilee* of the *Worlds Age*.

*Joseph*

*Index Chr.*  
*apud Anno*  
*Mundi.*  
1998.

After M.  
Rob. Pont  
his com-  
putation.  
Treatise  
of the last  
decaying  
age of the  
World,  
An. Dom.  
1600.  
Rob. Pont.  
Treat of  
last age,  
page 17.

*Ioseph* was thirty yeeres old, when he began to rule over *E ypt*, *Gen.* 41. 46. and the *Levites* began to serve in the Tabernacle at Thirty yeeres old; so *Christ* likewise, to answer these figures, began his Ministry in the thirtieth *Iubilee* of *Moses*, and when he began to be thirty yeeres of age, *Luke* 3. 23. in the midst of *Daniels* last weeke, and so (continuing his Ministry on earth three yeeres and a halfe) finished our redemption, and *Daniels* period, by his innocent death upon the Crosse. The most of all the great alterations, and strange accidents which fell out on the Church, came to passe either in a *Sabbaticall* yeere, or in a yeere of *Iubilee*. For example :

The seventy weekes of *Daniel* beginning the first yeere of *Cyrus*, and the 3439. yeere of the world contain so many yeeres, as the world did weekes of yeeres unto that time, and so many weekes of yeeres, as the world had lasted *Iubilees*. *Daniels* seventy weekes of yeeres, containe  
four

four hundred and ninety single yeeres: the world before that time, 490. weekes, or Sabbath of yeeres, Daniels period 70. Weekes, the worlds 70. Iubilees: so that to comfort the Church for their 70. yeeres captivity, which they had now according to *Ieremies* prophecies, endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of 70. weekes, or Sabbaths of yeeres, that is 7. times seven yeeres, or 490. yeeres, their eternall redemption from hell; should be effected by the death of *Christ*, as sure as they were now redeemed from the captivity of *Babylon*. This period of *Daniel*, containing 70. Sabbaths, or 10. Iubilees of yeeres, began at the first liberty, granted the *Jewes* by *Cyrus*, in the first yeere of his reigne over the *Babylonians*, mentioned; *Hezr.* 1. 1. and ends justly at the time that *Christ* dyed upon the Crosse. From the death of *Christ*, or the last end of *Daniels* Weekes, to the seventy and one yeere of *Christ*, the world is measured by seven seales, or seven Sab-

*Jer.* 25.  
11. 12.

*Hezr.* 1. 1.



Apoc. 5. 1.

a Apoc. 8.

2. &amp; 9. 7.

Napier, on  
the Ap.  
Proposition.  
6, 8, 9.  
and his  
Resolution

Pont. of the  
last age of  
the world  
page 12.  
Buchol. 2:  
Index. Chr.  
Broughtons  
consent A.  
M. 1430.  
Deut. 34.  
Pont.  
ibid. &  
Scaliger  
Bucholc.

Sabbath of years, making one compleat *Jubilee*. From the end of those seven *seales*, the world is measured to her end by 47. Trumpets, each containing 245. years (as some conjecture, about 440. years, hence, the truth will appear) *Enoch*, the seventh from *Adam*, having lived so many years, as there are dayes in the yeere, 365. was translated of God in a *Sabbaticall* yeer. *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a *Sabbaticall* yeer of the world, 2373. and in the 777. yeer since the Flood (after *Broughtons* Computation) is saved, as a new *Noah* in a *Reede Arke*, and liveth a *Builder* of the Church so long as *Noah* was building the *Arke*, 120. yeeres. The promise was made to *Abraham* in a *Sabbaticall* yeer, being the 2023. of the world. The sixth yeer of *Joshuab*, being 2500. years from the Creation of the World, where in the land was possessed, and divided among the Children of *Israel*, was a *Sabbaticall* year, and the 2

a 50. *Iubilee* from the Creation of the World. At this yeere *Moses* begins his *Iubilee*, by which (as with a chain of thirty linkes) he tyeth the parting of *Canaans* possession to the *Israelites* by *Ioshuah*, to the opening of the Kingdom of Heaven to all Believers by *Iesus*. And so carrieth the Church of the Jewes, by a *b* joyfull stream of *Iubilees* from the *Type*, to the substance, from *Canaan* to *Heaven*, from *Ioshua* to *Iesus*: for *Christ* at the end of *Moses* thirty *Iubilees*, and the beginning of the 30. yeere of his age, at his Baptism openeth heaven and gives the clearest *Vision* of the blessed *Trinity* that was seen since the world began. And by the silver *Trumpet* of his *Gospel* proclaimes, according to the *Prophecy* of *Esay*, eternall redemption to all that repent and beleeve in him.

And the yeer of our Saviour *Christ*s birth, being the 3948. of the World, was at the end of a Sabbaticall yeer, and the \* 564. Septenary of the World. *Moses* maketh

a Pont. p.  
21. Buch.  
*Chronol.*  
apud A. M.  
2500.

b *Iubilee*  
some derive of  
*Trumpets*  
or *Rams*  
*horns*,  
wherwith  
the *Iubilee*  
was founded:  
others from *Iubal*,  
a stream,  
because  
they carry  
us to the  
death of  
*Christ*, the  
Author of  
our eternall  
rest and joy.  
*Esay* 61.  
*Luke* 4.  
\* *Pent.* of  
the last  
decaying  
age of the  
world, p.  
12, 13, 21.

aExpertum  
 est in ple-  
 risque om-  
 nibus 63.  
 annum cum  
 periculo &  
 clade aliqua  
 venire, aut  
 corporis  
 morbi que  
 gravioris  
 aut vitæ in-  
 teritus, aut  
 animi agri-  
 tudinis, Au-  
 Gelli. l.  
 1. 15. c. 7.  
 Augustus  
 in Ep. ad  
 Caum  
 nepotem  
 exultat se  
 Clima-  
 tera com-  
 munem sa-  
 norum  
 omnium  
 63 evasisse  
 Bodin de  
 Republ. 4  
 cap. 2.  
 Aristotle,  
 Cicero, Bernardo,  
 Bocace, Erasmus,  
 Luther.  
 Melancton, Starius.

keth the common age of all men, to  
 be *ten times seven*, Psal. 90. and eve-  
 ry seventh yeere commonly pro-  
 duceth some notable change or acci-  
 dent in Mans life: And no wonder,  
 for as *Hippocrates* affi meth, that a  
 Childe in his Mothets Wombe, on  
 the seventh day of his Conception,  
 hath all his members finished; and  
 from that day groweth to the perfe-  
 ction of birth: which is alwaie  
 either the ninth, or seventh Moneth.  
 At seven yeeres old, the Child cast  
 his teeth, and receives new. And every  
 seventh yeere after, there is some  
 Alteration or Change in Mans life.  
 especially, at *nine times seven*, th  
*Clymaëtericke* yeere, which by  
 experience is found to have been  
 fatall to many of those Learned b  
 Men, who have beene the chiefest  
 lights of the World. And if they  
 scape that yeere, yet most o  
 them have departed this life, in  
 septenary yeere, *Lamech* dyed in  
 the yeere of his life, 777. Methu-  
 Cicero, Bernardo, Bocace, Erasmus, Luther.  
 Melancton, Starius.

*Jerusalem*, the longest liver of the Sonnes of men, dyed when he began to enter his 900. and 70. yeere. *Abraham* dyed, when he had lived 25. times seven yeeres. *Jacob* when he had lived 21. times 7. yeeres. *David*, after he had lived ten times 7 yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the yeere that he was born: so did the *Maiden Queen*.

\* *ELISABETH*, of blessed and never dying Memory, who came into the world, the *Eve of the Nativity of the blessed Virgin MARY*: and went out of this World, on the *Eve of the Annuntiation of the Virgin MARY*; *Hippocrates* dyed in the 5. *septenary*; *Hierome*, and *Isocrates*, in their 13. *septenary*. *Pliny*, *Bartolus*, and *Cesar* in their 8. *septenary*. And *Iohannes de temporibus*, who lived 361. yeeres, dyed in the 53. *septenary* of his life. The like may be observed of innumerable others. And indeed the whole Life of man is measured by the Sabbath: for how many yeeres foever

\* Shee was, she is (what cau there more besaid?) In Earth the first, in Heaven the second Maide.

*Bodin.*  
*Buchol.*

*Climax  
vita  
virorum  
fere septenariis aut  
novenariis  
Fæminarum vero  
senariis definitur, Bo-  
din. de. Rep  
ib. 4. c. 2.*

*Wis. 11. 17.  
Wolph.  
Proam:  
Chron.  
Apo. 10. 6.  
Tempus est  
rerum mun-  
danarum  
duratio ex-  
trinsecus  
observata.*

Soever a man liveth here: yet his life is but a life of seven dayes, multiplied, so that in the number of 7. there is a mysticall perfection, which our understanding cannot attain unto.

All which Divine disposition of admirable things, so oft by *sevens*, call upon us to a continuall meditation of the blessed *seventh* day, Sabbath, in knowing and worshipping God in this life; that so from Sabbath to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the world is drawne, and guided by a certaine chain of Gods providence, disposing all things in *number, measure, and weight*. All times are therefore measured by the Sabbath: so that time and the Sabbath can never be separated. And the *Angel* swears, that this measuring of time shall continue

continue, till that time shall be no more. And as the Sabbath had its *first institution* in the *first Book* of the Scriptures, so it hath its *confirmation* in the *last*, and as this Booke doth authorize this day: so this day graceth the Booke; in that the matter thereof was revealed upon so holy a day; the *Lords* revelation upon the *Lords* day. As well therefore they may pull the Sun, Moon, and Stars out of the Heavens, as abolished the Holy Sabbath (times meete-red) out of the Church, seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church by an \* Universall consent ever since the *Apostles* time, have still held the Commandement of the Sabbath, to be the morall and perpetuall Law of God, & the keeping of the Sabbath on the first day of the week, to be the institution of *Christ* and his *Apostles*.

The Synode, called *Synodus Coloniensis*

H. Wolph.  
Chron. c. 1.  
*Tempus cum mundo cepit, & una desitutum est, ibid.*  
Gen. 2. 3.  
Apo. 1. 13.

\* Si quid horum tota die per orbem frequentat Ecclesiam.  
Nam hoc quin ita faciendum sit disputare insolentissima insania est, Aug. Epi. 118. ad Jan. Synod. Col. part. 9 c. 9.



Ignat. ad  
Magnes.

Apolo. 2.

Origen.  
homil. 7.  
super Ex-  
od. I.

Epist. ad  
Januar.  
119. c. 13.  
et ad Cas-  
sul. Epist.  
86.

August. de  
tep. ser.  
251.

nienſis ſaith, that the Lords day hath  
been famous in the Church ever  
ſince the Apoſtles time. Ignatius Bi-  
ſhop of Antioch living in St. Iohns  
time, ſaith. Let every one that loveth  
Chriſt keep holy the Lords day, re-  
nowned by his Reſurreſtion, which is  
the Queen of dayes, in which death  
is overcome, and life is ſprung up in  
Chriſt. Iuſtin Martyr, who lived  
not long after him, ſheweth how  
the Chriſtians kept their Sabbath on  
the Lords day, as we do. Origen  
who lived about 180. yecres after  
Chriſt, ſhewes the reaſon why the  
Sabbath is tranſlated to the Lords  
day. Auguſtine ſaith, That the  
Lords day was declared unto the  
Church by the Reſurreſtion of the  
Lord upon that day. Et ex illo cæpi  
habere feſtivitatem ſuam, and by  
Chriſt it was firſt ordained to be  
kept holy. And in another place  
that the Apoſtles appointed the Lords  
day to be kept with all religious ſolem-  
nity, becauſe that upon that day our  
Redeemer roſe from the dead, which  
alſo is therefore called the Lords day.

A.

As therefore *David* said of the *City of God*, so may I say of the *Lords day*, *Glorious things are spoken of the day of the Lord*: for it was the *birth day* of the world, the *first day* wherein all creatures began to have being. In it *Light* was drawn out of *darknesse*. In it the *Law* was given on *Mount Sinai*. In it the *Lord* rose from death to life. In it the *Saints* came out of their graves, assuring that on it *Christians* should rise to newnesse of life. In it the *Holy Ghost* descended upon the *Apostles*. And it is very probable that on the *seventh day*, when the *seven Trumpets* have blown: the cursed *Jericho* of this world shall fall, and our true *Jesus* shall give us the *promised possession* of the *heavenly Canaan*.

He that would see the uniforme consent of *Antiquity*, and practice of the *Primitive Church* in this point, let him read *Eusebius Ecclesiasticall history*, *Lib. 4 c. 23*. *Tertulian*, *lib. de Idolatria*, *cap. 14*. *Chrys. Serm. 5. de Resurrectione*. *Constitut*

Flal. 87. 3.  
Aug. de  
temp. ser.  
251. &  
154. Con.  
Const. Can.  
8. Wol-  
phius Chr.  
lib. 1. c. 10.  
Muff. Bi-  
pont. post  
Don. Pas.  
Mar. 27. 25  
Codoman  
Annal. An.  
Mundi.  
2515.

Josh. 6. 13.  
Apo. 10. 7.

Aug. ad  
Causulan.  
Ep. 86. &  
ad Janua.  
119. c. 19.

Aug. Ser.  
de temp.  
251. &  
254. &  
Conc. 6.  
Constant.  
can. 8.  
\* Non dubi-  
tamus quin  
varie apud  
Christianos  
Sabbatum  
violetur,  
non absti-  
nendo ab iis  
quæ aliis  
diebus lici-  
ta sunt.  
Armin.  
Junius,  
Prælect. in  
Gen. 2. 3.

stitut. Apol. cap. 37. Cyril. in Iohan  
l. 12. c. 58. Of this Judgement are  
all the sound new writers : see Fox  
on the Apoc. 1. 10. Bucer, in Matth.  
12. 11. Gualt. in Malach. 3. bom.  
23. Fulke on the Remish Testam.  
Apo. 110. Chem. Exam. Con. Trid.  
par. 4. de diebus festis, Wolph. Chron.  
lib. 2. cap. 1. \* Armin, Thes. in. 4.  
præcept. and innumerable others.  
Learned Junius shall speak for all.  
*Quamobrem cum dies Dominicus,*  
*&c. Wherefore seeing the Lords day*  
*is both by the fact of Christ (viz. his*  
*resurrection, & often appearing to his*  
*Disciples upon that day) by the ex-*  
*ample and institution of the Apostles,*  
*and by the continuall practice of the*  
*Ancient Church, and by the testimony*  
*of the Scripture, observed and sub-*  
*stituted into the place of the Jewish*  
*Sabbath; Inepte faciunt, they doe*  
*foolishly, who say that the observati-*  
*on of the Lords day is a Tradition,*  
*and not from the Scripture, that by*  
*this meanes they might establish the*  
*Traditions of men. And again, the*  
*cause of this change is the resurrecti-*

on

on of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation. *Non humana traditione, sed Christi ipsius observacione & instituto*, Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after; unto his ascension into heaven, did appear unto his Disciples, and came unto their assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a sign and document for ever, betwixt him and his people, that he is Jehovah, by whom they are sanctified; and therefore must onely of them be worshipped: and upon the pain of death, charge his people for ever to keep this memorial! unviolated. But this end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. *What God hath perpetually sanctified, let no man ever presume to make common or profane*, Upon this ground

Exod. 31.

13, 14, &c.

Ezec. 20.

13, 20.

Ezec. 46.

1, 2, 3, &c.

Exo. 35. 2.

Amin.

disput.

Theolog. in

pracep. 4.

Thef. 14.

Act. 10. 13

Isa. 58. 13.

ground it is, that the Commandment tearmes this day, the *Sabbath of the Lord thy God*, and God himself calls it, *his holy day*. And upon the same ground likewise, the *Old Testament* consecrated all their Sabbaths & holy dayes, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: so doth *Levit. 23. 3. 37, 38, &c.* and *Ezek. 20. 20 Neh. 9. 14.* the *Sabbathes* put for the *whole worship of God*. And our Saviour teacheth, that *we must worship the Lord God only*, *Matth. 4.* and therefore keeps a Sabbath to the only honour of God. The holy Ghost notes it as one of *Jeroboams* greatest sinnes: that he ordained a feast from the *device of his own heart*, *1 Kings 12. 23.* and God threatneth to visit Israel for keeping the dayes of *Balaam*: That is, of *Lords*, as Papists do of *Saints*, *Hos. 2. 13.* but saith, that *such forget him*.

And

And so indeed none are less careful in keeping the *Lords Sabbath*, than they who are most *superstitious* observers of *mens holy-daies*. The Church of *Rome* therefore commits gross *Idolatry*.

First, in taking upon her to ordain *Sabbaths*, which belong only unto the *Lord of the Sabbath* to do.

Secondly, in dedicating those holy-daies to the honour of *Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to those daies, *Gods worship, Prayers, Fasting, and Merit*.

Fourthly, in exacting on these daies of *mans invention*, a greater measure of solemnity and sanctification than upon the *Lords day*, which is *Gods Commandement*, which in effect is to preferre *Anti-Christ* before *Christ*. Our Church hath justly abolished all superstitious and idolatrous feasts; and only retains a few holy dayes, to the honour of *God alone*, and easing of

R servants,

Read H.  
Wolphius  
Chron. de  
Temp. l. 2.  
c. 4. p. 118.  
& c. 7. p.  
140, &c.



servants, *Deut.* 5. 14. though long custom forceth to use the *old names* for *civil distinction*; as *Luke* used the prophane names of *Castor* and *Pollux*, *Act.* 21. 11. and *Christians*, of *Fortunatus*, *1 Cor.* 16. 17. *Mercurius*, *Rem.* 16. 14. and *Jews* of *Mordocheus day*, *2 Mac.* 15. 37.

10. Lastly, the examples of Gods Judgements on Sabbath-breakers, may sufficiently seal unto them whose hearts are not seared, how wrathfully Almighty God is displeased with them who are wilful prophaners of the *Lords day*.

Num. 5. 32

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man who (of a *presumptuous* mind) would *openly* goe to gather sticks on the Sabbath day. The fact was small; true, but his sin was the greater, that (for so *small* an occasion) would presume to *break so great a Commandment*.

2 Mac. 27.  
28.

Cant. Mag.  
del. 10. c. 6.

*Nicanor* offering to fight against the *Jews* on the Sabbath day, was slain himself, & 35000 of his men.

A Husbandman grinding Corn  
upon

upon the *Lords day*, had his Meal burned to ashes.

Another carrying Corn on *this day*, had his Barn, and all his Corn therein burnt with fire from *heaven* the next night after.

Also a certain Nobleman (prophaning the Sabbath usual, in hunting) had a child by his wife with a head like a dog, and with ears and chaps, crying like a hound.

A covetous *Flax-Wife* at *Kin-ſat* in *France*, Anno 1559. using with her maides to work at her Trade on the *Lords day*, it seemed unto them that fire issued out of the *Flax*, but did no harm: the next Sabbath it took fire *indeed*, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house, & so scorched the *wretched woman* with two of her children, that they dyed the next day; but (through Gods mercy) a child in the cradle was taken out of the fire alive and unhurt.

On the 13. of *January*, Anno  
R 2 Dom.

*Diff. de tempore,*  
*Serm. 114.*

*Theo. Cantiprat. lib. 2. de apib.*  
*Temp. admiran. vin. dist. diu*  
*Thea. hist.*

*Joha. Fine. lib. 3. de miraculis.*

Stows A-  
bridge-  
ment, An.  
1582.  
*Discite  
jam moniti  
Dominum  
non temere  
Christum.*

*Dom.* 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden*, under the people at a *Bear-baiting*, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theater* beholding carnal sports, than to be in the *Church* serving God with the *spiritual* workes of *Piety*.

Many fearful examples of Gods judgments by fire have in our days been shewed upon divers *Towns*, where the prophanation of the *Lords day* hath been openly countenanced.

*Stratford* upon *Avon* was twice on the same day twelve-month (being the *Lords day*) almost consumed with fire, chiefly for prophaning the *Lords Sabbaths*, & for contemning his Word in the mouth of his faithful *Ministers*.

*Teventon* in *Devonshire* (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring

bring som heavy judgment on the Town for their horrible prophation of the *Lords day*, occasioned chiefly by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom. 1598*. God ( in less than half an hour ) consumed with a sudden and fearful fire, the whole Town, except onely the *Church*, the *Court-house*, and the *Almes-houses*, or a few poor peoples dwellings; where a man might have seen 400 dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again since the former Edition of this Book, on the fifth of *August* last, 1612 ( 14 years since the former fire ) the whole Town was again fired and consumed, except some thirty houses of poor people, with the *Schoole-house*, and *Almes-houses*. They are blind who see not in this the finger of God: God grant them grace when it is next built, to change their Market-day, & to remove all occasions of

Whilst the Preachers cried in the *Church*, prophane-ness, prophane-ness, Gain would not suffer them to hear; therefore when they cryed fire, fire, in the street, God would not suffer any to help.

prophaning the *Lords day*. Let other Towns remember the *Tower of Silo*, Luk. 13. 2. And take warning by their neighbours chastisements, fear Gods threatnings, *Jer.* 17. 27. and beleeve Gods Prophets, if they wil prosper, 1 *Chron.* 20. 20.

Many other examples of Gods Judgements might be alleged; but if these are not sufficient to terrifie thy heart from the wilful prophanation of the *Lords day*, proceed in thy prophanation, it may bee the *Lord* will make thee the next *example*, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signify: how he will plague all wilful transgressors of his Sabbath at the last day.

Thus we have proved, that the Commandement of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the Week was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgation of the Law, divers Ceremonies peculiar

liar to the Jews were annexed, the rather to binde the people to the more careful performance thereof, as to the first Commandment, *their deliverance from Egypt, shadowing their redemption from Hell*; to the fifth Commandment, *length of daies in Canaan, typing eternal life in heaven*; to the sixth Commandment, *abstinence from blood, and things strangled*, figuring the care to *abstain* from al kind of *murthers*; and to the whole Law, the Ceremony of \* *Parchment lace*, putting them in minde to keep within the limits of the Law: So likewise to the fourth Commandment, were added *some ceremonies* which peculiarly belonged to the *Jews*, & to no other people; as first, the *double* \* *Sacrifices* appointed for them on the Sabbath day, shadowing how God wil be served on the Sabbath with greater obedience than on the week daies. Secondly, the \* *rigid and strict ceasing from making of fire*, \* *dressing of meat*, and all *bodily labour*, both \* *remembering*

Numb. 15.  
18.

\* Numb.  
28. 9, 10.

\* Exo. 35.  
2, 3.  
\* Exo. 16.  
22.

\* Deut. 5. 5

R 4      them



\*It was the sabbath day on which Moses and the children of Israel sang to God, when Pharaoh & his host were drowned in the sea, Exod. 15. See Trem. & Jun. Notes on Deut. 5:15 and on Ex. 12: 15

them of their full deliverance by *Moses* conduct from the fiery Furnaces, and slavery of Egypt, upon \*that day; as also shadowing unto them *the eternal redemption of their souls from Hel*, by the death of *Christ*. Thirdly, the keeping of the Sabbath upon the *precise seventh day in order of the creation*, shadowing to the Jews, that Christ by his death and resting on their Sabbath in the grave, should bring them rest and ease from the burthen & yoke of the legal ceremonies, *which neither they nor their fathers were able to bear*, Acts 15. 10. Col. 2. 16, 17.

And however in *Paradise* before mans fall, the keeping of the Sabbath on the seventh day of the *Creation*, was not a *Ceremony*, but an *Argument of perfection*; yet after the Fall, it became *Ceremonial*, and subject to change in respect of the *restoration* by Christ. As mans life before the Fall being *immortal*, became afterwards *Mortal*; & *nakedness* being an ornament before, became afterwards a shame; and

*Miriage*

Marriage became a type of the *Mystical union* betwixt Christ and his Church, Ephes. 6. And to fulfil the Ceremonies ( added for the Jews sake unto the Sabbath ) *Christ* at his death rested in the grave all the *Jews* Sabbath day; and by that rest fulfilled all those *ceremonial accessaries*. Now as the ceasing of the ceremonies annexed to the 1, 5, & 6. Commandments, & to Marriage, did not abolish those Commandements and Marriage; nor cause them to cease from being the perpetual Rules of Gods worship, and mans righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath abolish the morality of the Commandement of the Sabbath; so that though the Ceremonies be abolished by the access of the *Substance*; and the *Shadow* overshadowed by the *Body* ( which is *Christ* ) yet the holy rest ( which was commanded and kept, before either the Jews were a people, or those Ceremonies annexed to the R. 5 Sabbath )

Sabbath ) stil continueth as Gods perpetual Law, whereby *all the posterity of Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any Ceremony.

Object. 1.

Gal. 4. 10

1 Cor. 16. 1

& 14. 37.

Acts 20. 7

The chief objections against the morality of the *Sabbath* are three:

1. That of *Paul* to the *Galatians*, *Ye observe daies, and moneths, and times, and years, &c.* But there the Apostle condemns not the moral Sabbath ( which wee call the *Lords day*, and which he himself ordained according to *Christs* commandement, in the same Churches of *Galatia* and *Corinth*, and kept himself in other Churches) but he speakes of the Jewish daies and times, and yeares, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth *shadows of things to come*,  
abolished

bolished now by Christ the body; and in the Law are called *Sabbaths*, but distinguished from the *Moral Sabbaths*.

Col. 2. 11  
Lev. 23.  
37, 38.

2. That of Paul to the Colos. Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the Sabbath daies. But here the Apostle meaneth the Jewish ceremonial *Sabbaths*, not the *Christians Lords day*, as before.

Object. 2.  
Col. 2. 6.

3. That of the same Apostle to the Romans; This man esteemeth one day above another day; and another counteth every day alike, &c. But S. Paul makes no such account. For the question there is not between *Jews & Gentiles*, but between the stronger and weaker *Christians*. The stronger esteemed one day above another, as appears, in that there was a day both commanded and received in the Church, every where known & honored by the name of the *Lords day*. And therefore Paul saith here, that he that observed this day, observed it unto the Lord. The ob-

Object. 3.  
Rom. 12. 5

Rom. 15. 1

observation whereof, because of the change of the *Jewish* seventh day, some weak Christians (as many now adays) thought not so necessary, so that if men (because the *Jewish day* is abrogated) will not honor & keep holy the *Lords day*, but count it like other daies; it is an argument, saith the Apostle, of their weakness, whose infirmity must be born, til they have time to be further instructed & perswaded. Other objections are frivolous and not worth the answering.

*The true manner of keeping holy the Lords Day.*

**N**OW the sanctifying of the Sabbath consists in two things. First, In resting from all servile and common business pertaining to our natural life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life.

*For the first.*

I. *The servile and common works,*  
from

from which we are to cease, are generally all civil works from \* the least to the greatest. More particularly;

First, from all the works of our calling, though it were reaping in the time of harvest.

Secondly, from carrying burthens, as Carriers doe; or riding abroad for profit, or for pleasure: GOD hath commanded that the beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man. God gives them that day a rest, and he that without necessity deprives them of their rest on the Lords day, the groans of the poor tyred beasts shall in the day of the Lord rise up in judgment against him. Likewise such as spend the greatest part of this day in trimming, painting, and pampering of themselves like *Jesabels*, doing the devils work upon Gods day.

Thirdly, from keeping of *Fairs* or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods.

Fourth-

\*Exo. 31.

29,30.

Exod. 31.

12,13.

Exod. 31.

15,&c.

Exod. 34.

21.

Neh. 13.15

Joh. 17.21

22,27.

Deut. 5.14

Rom. 8.22

Deut. 25.4

1 Cor. 9.9.

Neh. 13:

15,16,19.



Apoc. i. 19

Fourthly, from studying any Books or Science, but the holy Scriptures, and Divinity. For our study must be *to be ravished in spirit upon the Lords day*. In a word, thou must on that day cease in thy calling to do thy work, that the Lord by his calling may do his work in thee. For whatsoever is gotten by *common working* on this day, shall never be *blessed* of the Lord, but it wil prove like *Achans* gold, which being got contrary to the Lords Commandement, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as *theeves*, who bought & sold in his *Temple* (which was but a *ceremony* shortly to be abrogated) is it to be thought that he will ever suffer those to escape unpunished who (contrary to his Commandment) buy and sell on the *Sabbath day*, which is his perpetual Law? Christ calleth such sacrilegious Theeves; and as wel may they steal the *Communion Cup* from the *Lords Table*,

as

as *steal* from God the chiefest part of the *Lords day*, to consume it in their own *lusts*: Such shall one day find the *Judgements* of God heavier than the opinions of *men*.

Fifthly, from all *recreations* and *sports*, which at other times are lawful; for if lawful works be forbidden on this day, much more lawful sports, which do more *steal* away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that *delighteth* in the Lord) any greater delight or recreation, than the *sanctifying* of the *Lords day*. For can there be any greater joy for a person condemned, than to come to his Prince his house to have his pardon sealed? for one that is deadly sick, to come to a Physician that can cure him? or for a prodigal child that fed on the husks of swine, to be admitted to eat the bread of life, at his fathers table? or for him who fears for sin the tidings of death, to come to hear from God the assurance of

Isa. 58. 13,  
14.

Psal. 37. 4.

eternal life ? If thou wilt allow thy self or thy servant recreation, allow it in the six daies which are thine, not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day ; but so farre as it may help the *soul* to do more cheerfully the *service of God*.

Eph. 5. 18,  
19.

Rom. 12.

11.

Deu. 28.

47.

Isa. 58. 13.

Sixtly, from *gross feeding, liberal drinking* of Wine, or strong drink, which may make us either *drowsie*, or *unapt* to serve God with our hearts and minds.

Seventhly, from all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, more than working ; seeing one may *work alone*, but cannot *talk* but with others.

He that keeps the Sabbath, only by resting from his *ordinary* work, keeps it but as a *Beast*. But rest on this day, is so far commanded to Christians, as it is an help to *sanctification*; & labour so far forbidden as it is an *impediment* to the *outward & inward worship* of God.

If

If then those recreations which are lawful at other times, are on the Sabbath not *allowed*, much more those that are altogether at all times unlawful. Who without *mourning* can endure to see Christians keep the Lords day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the Lord *Jesus* the Saviour & Redeemer of the world? for having served God but an hour in outward shew, they spend the rest of the Lords day, in *sitting down* to eat and drink, and *rising up* to play: First, *balasting* their bellies with *eating* and *drinking*; and then *feeding* their lusts with *playing* & *dancing*. Against which *prophane* nation, all holy Divines, both old and new, have in their times most *bitterly* inveighed; insomuch that St. *Augustine* affirmeth, that it was better to plough than to dance upon the Sabbath day.

Now in the name of Almighty God ( who rested, having created Heaven and Earth ) and of his eternal Son *Jesus* the Redeemer of his

1 Cor. 10. 7

Exo. 31. 6,  
18, 19.

*Melius enim arare quam saltare in Sabbato*, Aug. in tit. Psal. 91.

Act. 12. 31

Rom. 2.

12, &amp;c.

2 Thes. 2.

8, &amp;c.

his Church, who shal shortly come on the dreadful day of doome, to judge all men according to the obedience which they have shewed to his Commandements. I require thee, who readeſt theſe words, as thou wilt answer before the face of *Chriſt*, and his holy *Angels* at that day, that thou better weigh and conſider, whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Dicing*, *Tabling*, *Cheſt-playing*, *Bowling*, *Shooting*, *Bear-baiting*, *Carouſing*, *Tipling*, and ſuch other fooleries of *Robin-hood*, *Moricedancers*, *Wakes* and *Maygames* be exercises that God will bleſs and allow on the *Sabbath day*. And ſeeing that no action ought to be done that day, but ſuch as wherby we either bleſs God, or look to receive a *bleſſing* from God, how dareſt thou do thoſe things on that *blessed day*, on which thou dareſt not to pray to God to beſtow a *bleſſing* on it to thy uſe? hear this, and tremble at this, O prophane youth of a prophane age!

O heart all frozen, and voyd of the feeling of the grace of God ! that having every *day* in six, every *hour* in every day, every *minute* in every hour, so tasted the sweet mercy of thy God in *Christ*, without which thou hadst perished every moment ! Yet canst not find in thy corrupt and irreligious heart to spend in thy Masters service that *one day* of the week which he hath reserved for his own praise and worship. Let men in defence of their prophaneſs, *object* what they will, and answer what the Devill puts into their mouths, yet I would wish them to remember, that seeing it is an ancient Tradition in the Church, that the *Lords second coming* shall be upon the *Lords day*, how little joy they should have to be overtaken in those carnal sports to please themselves ; when their Master should find them in *spiritual exercise*, serving him. The prophaneſt wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat

*Laſtan. l. 7  
cap. 1.*



Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilst they thus dance on the *Lords day* (contrary to the *Lords Commandements*) they do but dance about the *pits brink*; and they know not which of them shall first fall therein. Wherinto being once fallen without repentance, ~~no~~ *greatness* can exempt them from the vengeance of that *great God*, whose Commandment (contrary to their knowledge and conscience) they doe thus *presumptuously* transgress. If then Gods Commandment cannot deter thee, nor Gods Word advise thee, I say no more but what St. John said before me, \**He which is filthy, let him be filthy stil.*

*For the second.*

2. The consecration of this Sabbath rest consists in performance of 3. sorts of duties. First, before, Secondly at, Thirdly, after the publike exercises of the Church.

*The duties to be performed before the publike exercises are,*

1. To

\*Ap. 10. 11  
This was  
the last &  
heaviest  
curse that  
St. John  
wished  
spiritual  
Babylon.

1. *To give over working betimes,* on the *Eve*, that thy body may be the more refreshed, and thy mind the better fitted to *sanctifie* the Sabbath on the next day. For want of this *preparation*, thy self, and thy servants being tired with labour and watching the night before, are so heavy, that when you should be serving God, and *hearing what his Spirit saith to the Church* for your souls instruction; you cannot hold up your heads for sleeping; to the dishonor of God, the offence of the Church, & the shame of your selves: therefore the Lord commands us not onely to *keep holy*, but also to *remember* aforehand the Sabbath day to keep it holy, by preparing our hearts, & removing all business that might hinder us *to consecrate it, as a glorious day unto the Lord*. Therefore whereas the Lord in the other Commandements doth but either *bid* or *forbid*, he doth both in this Commandment, and that with a special *memorandum*, as if a Master should charge his servant

Apo. 2. &amp; 3

Isa. 56. 2.  
&c. & 51.  
13, &c.

servants to look *wel* unto *ten things* of great trust; but to have a more *special* care to remember *one* of those *ten*, for divers weighty reasons; should not a faithful servant that loves his Master shew a more *special* care unto that thing above all other busiesses?

Exod. 16  
23,&c.

Thus *Moses* taught the people overnight to remember the Sabbath, and it was a holy custome among our *forefathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labor in the field; & the *Tradesman* his work in the shop, and go to Evening Prayer in the Church, to prepare their soules, that their minds might more cheerfully attends *Gods worship* on the Sabbath day.

Exo 9.15  
1 Cor. 7.5  
Gen. 35.2  
1 Thes. 4.4  
1 Sam. 21.5  
Ex. 19.16.  
Psal. 9.22  
Eccl. 4.17

2. To possess that night *thy vessel in holiness and honour*; that thou mayst present thy soul more purely in the sight of God the next morning.

3. To rise up early in the morning on the Sabbath day. Be careful therefore

therefore to rise sooner on this day than on other daies, by how much the service of God is to be preferred before all earthly business. For there is no *Master* to serve so good as *God*; and in the end, *no work* shall be better rewarded than his *service*.

4. When thou art up, consider with thy self what an *impure* sinner thou art, & into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the week past; *confess* them unto God, & earnestly pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in Christ. *Renew* thy *vows* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayst have *Grace* to hear the *Word of God*  
read

Col. 4. 3.

read and preached with profit; and that thou mayst receive the holy *Sacrament* with comfort (if it be Communion day) that God by his *holy Spirit* would assist the Preacher to speak something that may kill thy sin, and comfort thy soul which thou mayst do in this or the like sort.

*A Morning Prayer for the Sabbath day.*

Psal. 91. 1,  
2, 3.

**O** Lord most high, O God eternal, all whose works are glorious, and whose thoughts are very deep: there can be no better thing than to praise thy Name, and to declare thy loving kindness in the morning, on thy holy and blessed Sabbath day. For it is thy will and Commandement, that wee should sanctifie this day in thy service and praise; and in the thankful remembrance, as of the creation of the world by the power of thy Word; so of the redemption of Mankind by the death of thy Son.

Thine

Thine (O Lord) I confess, is greatness, and power, and glory, and victory, and praise, for all that is in heaven and earth is thine: Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches, and honour come of thee, and thou reignest over all, and in thy hand is power, and strength; and in thine hand it is to make great, and to give grace unto all. Now therefore, O my God, I praise thy glorious Name, that whereas I a wretched sinner, having so many wayes provoked thy Majesty to anger & displeasure, thou notwithstanding of thy favour and goodness (passing by my prophanes and infirmities) hast vouchsafed to add this Sabbath again unto the number of my daies. And vouchsafe, O heavenly Father, for the merits of *Jesus Christ* thy Son (whose glorious Resurrection thy whole Church celebrates this day) to pardon and forgive me all my sins & misdeeds. Especially, O Lord,\* cleanse my soul from those filthy sins, with the blood of thy

S                      most

1 Chro. 29  
11, &c.

Here thou mayst confess whatsoever of the last week clogs thy conscience  
Joh. 1. 29.



most pure, and undefiled Lamb which taketh away the sinnes of the world; and let thy Holy Spirit more and more subdue my corruptions, that I may bee renewed after thine own Image, to serve thee in newnesse of life, and holinesse of conversation. And as of thy mercy, thou hast brought me to the beginning of this blessed day; so I beseech thee, make it a day of *Reconciliation*, betwixt my sinful soul, and thy divine Majesty. Give me grace to make it a day of *Repentance* unto thee, that thy goodnesse may seal it to be a day of *pardon* unto mee: and that I may remember that the keeping holy of this day, is a Commandement which thine own finger hath written; That on this day, I might meditate on thy glorious workes of our *Creation*, and *Redemption*, and learn how to *know* and to *keep* all the rest of thy holy Laws and Commandements. And when anon, I shall with the rest of the holy Assembly, appeare before thy presence in thy house,

to

to offer unto thee our *Morning Sacrifice of Praise, and Prayers, and to hear what thy Spirit, by the preaching of thy Word, shalt speak unto thy Servant*; O let not my sinnes stand as a *Cloud*, to stop my Prayers from ascending unto thee, or to keep back thy Grace from descending by thy Word into my heart. I know, O Lord, and tremble to think, that *three parts* of the good seed falls upon bad ground. O let not my heart be like the *high way*, which through hardnesse, and want of true understanding, receives not the Seed, til the evil one commeth and catcheth it away; nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soon as persecution ariseth for thy *Gossels sake*; nor like the *thorny ground*, which by the cares of this world, and the deceitfulness of riches, choaketh the Word which it heareth, and makes altogether unfruitful: but that like unto the good ground, I may hear thy Word, with an honest and good

Mat. 13. 1,  
&c.  
Luk. 8. 25.

Col. 4. 3.

Act. 26. 18

1 Thes. 5.

13.

Heb. 13. 17

1 Cor. 11.

10.

Eph. 3. 10.

1 Pet. 1. 12

heart, understand it, and keep it and bring forth fruit with patience in that measure that thy Wisdom shall think meet for thy glory and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the door of utterance unto thy faithful servant, whom thou hast sent unto us to open our eyes that we may turn from darkness to light, and from the power of Satan unto God: that we may receive forgiveness of sins, & inheritance among them which are sanctified by faith in Christ: And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth me with thy mercies. And that I may have him in singular love for his works sake; because he watcheth for my soul, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence as in thy presence, & in the sight of thy holy Angels: Keep me from drowsiness and

and sleeping, & from all wandring thoughts, and worldly imaginations; sanctifie my Memory, that it may be apt to receive, and firm to remember those good, and profitable Doctrines which shall be taught unto us out of thy Word. And that through the assistance of the Holy Spirit, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy name. And that this day, which godless & prophane persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make my *chief delight to consecrate it to thy glory and honour, not doing mine own waies, not seeking mine own will, nor speaking a vain word*; but that ceasing from the works of sinne, as well as from the works of mine ordinary calling, I may, through thy blessing, feele in my heart the beginning of that eternal Sabbath, which in unspeakable joy, and glory, I shall

Isa. 58. 13.

celebrate with thy *Saints and Angels*, to thy praise and worship, in thy Heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name, and mediation of my Lord *Jesus*, in that form of Prayer which hee hath taught me,

*Our Father which art in heaven,  
&c.*

Having thus in *private* prepared thine own soul, if thou hast the charge of a Family, call all thy household together, read a Chapter, and pray as in the week-dayes; but remember so to dispatch these *private preparations, and duties*, as that thou and thy Family may be in the Church, before the beginning of Prayers. Else your private exercises are rather an *hinderance* than a *preparation*. And as thou (and thy household) doe goe in all *reverence* towards the Church, let every one meditate thus with himself.

*Things*

*Things to be meditated as thou  
goest to the Church.*

1. **T**hat thou art going to the  
Court of the Lord, and to  
speak with the great God by pray-  
er, and to hear his Majesty *speak*  
unto thee by his Word; and to re-  
ceive his blessing on thy soul, and  
thy *honest labour*, in the six daies  
last past.

Psal. 10. 4.

2. Say with thy self by the way,  
*As the Hart brayeth for the rivers  
of water, so panteth my soul after  
thee, O God. My soul thirsteth for  
God, even for the living God: When  
shall I come and appear before the  
presence of God? For, a day in thy  
Court is better than a thousand o-  
ther-where. I had rather be a door-  
keeper in the House of my God, than  
to dwell in the Tabernacles of wick-  
edness. Therefore I wil come into thy  
House in the multitude of thy mer-  
cies, and in thy fear will I worship  
toward thine holy Temple.*

Psal. 42. 1.  
Psa. 84. 1 &c

Psal. 5. 8.

3 As thou entrest into the  
Church, say, *How fearful is this  
place? this is none other but the house*

Gen. 18.  
16, 17.  
1 Cor. 14.  
25.



- of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed. And prostrating with thy face downwards, being come to thy place, say, O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth. One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple; therefore will I offer in thy Tabernacle sacrifices of joy; I will sing and praise the LORD. Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and bear me. Doubtlesse kindnesse and mercy shall follow me all the dayes of my life, and I shall remain a long season in the House of the Lord. And this is that preparation, or looking to our feet, whereto Solomon adviseth us, before we enter into the House of God.
- Psal. 26. 8.
- Psal. 27. 4.
- Psal. 27. 5.
- Psal. 13. 6.
- Eccl. 4. 27

*The second sort of duties, which are  
to be performed at the time of  
the holy Assembly.*

**W**hen Prayers begin, lay  
aside thine own private  
Meditations, and let thine heart  
joyn with the Minister, and the  
whole Church, as being one body  
of Christ; and because that God is  
the *God of Order*, he will have all  
things to be done in the Church  
with *one heart and accord*; and the  
exercises of the Church are *common*  
and *publick*. It is therefore an  
ignorant pride, for a man to think  
his own private prayers more  
effectual than the publick prayers  
of the whole Church. *Solomon*  
therefore adviseth a man not to  
bee rash to utter a thing in the  
Church before God. Pray there-  
fore when the Church prayeth,  
sing when they sing, and in  
the action of kneeling, standing,  
sitting, and such like indifferent  
ceremonies (for the avoyding of  
scandal, the continuance of cha-

1 Cor. 13.

1.

Act. 7. 2.

46. & 4. 32.

Ecc. 5. 1.

Eze. 44. 10

Psal. 110. 3

\* Cum Romam venio, jejuno Sabbato; cum hic sum, non jejuno: Sic & tu ad quam forte Ecclesiam veneris ejus morem serva, si cuiquam non vis esse scandalo, nec quemquam tibi. Ambr. consi. Aug. Ep. ad Januar. Luke 4.20 Luk. 29.48

rity, and in testimony of thine obedience)\* conform thy self to the manner of the Church wherein thou livest.

Whilst the Preacher is expounding and applying the Word of the Lord, look upon him; for it is a great help to stir up thy attention, and to keep thee from wandring thoughts; so the eyes of all that were in the Synagogues, are said to be fastned on Christ whilest he preached; and that all the people hanged upon him when they heard him. Remember that thou art there as one of Christs Disciples, to learn the knowledge of Salvation, by the remission of sinnes, through the tender mercy of God, Luk. 7. ver. 7.

Bee not therefore in the School of Christ, like in an idle Boy in a Grammar-School, that often heareth, but never learneth his lesson; & still goeth to School, but profiteth nothing. Thou hatest it in a child, Christ detesteth it in thee. To the end therefore, that thou mayst

mayst the better profit by hearing,  
mark ;

1. *The coherence, and explication  
of the Text.*

2. *The chief summe, or scope of the  
holy Ghost in that Text.*

3. *The division or parts of the  
Text.*

4. *The Doctrines; and in every  
doctrine, the proofs, the reasons, and  
uses thereof.*

A method of all others, easiest  
for the people ( being accustomed  
thereto ) to help them to remember  
the Sermon ; and therefore much  
wished to be put in practice of  
all faithfull Pastors, who desire  
to edifie their people in the know-  
ledge of God, and his true Reli-  
gion.

If the Preachers method be too  
*curious, or confused,* then labour to  
remember ;

1. *How many things kee taught,  
which thou knewest not before ; and  
be thankful.*

2. *What sins be reprov'd, where-  
of thy conscience tels thee that thou*

art guilty, and therefore must be amended.

3. *What virtues he exhorted unto; which are not so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by God than by Man; and labour not so much to hear the Word of the Preacher sounding in thine ear, as to feel the operation of the Spirit working in thy heart. Therefore it is said so often, *Let him that hath an ear, hear what the Spirit speaks to the Church. And Did not our hearts burn within us, whilst he opened unto us the Scriptures?* And thus to hear the Word, hath a \* blessing promised thereto. It is the acceptable \* sacrificing of our selves unto God. It is the \* surest note of Christs Saints; the \* truest mark of Christs Sheep; the \* apparentest sign of Gods Elect; the very blood, as it were, which uniteth us to be the \* spiritual kindred, brethren, and Sisters

Isa. 2. 2.

Act. 10. 33

1 Cor. 17.

15.

Gal. 4. 14

1 Thess.

2. 13.

Apoc. 2. 7.

Luk. 24. 32

\* Luke 11.

28.

\* Rom. 15.

16.

\* Deu. 33. 3

\* John 10.

17.

\* Joh. 8. 47.

& 18. 37.

\* Lu. 8. 21

Mark 3. 35

Sisters of the Son of God. This is the best Art of Memory for a good hearer.

When the Sermon is ended,

1. Beware thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *after prayer*, and singing of a Psalm. And when the blessing is pronounced, stand up to receive a part therein, and hear it, as if Christ himselfe ( whose Minister he is ) did pronounce the same unto thee; for in this case it is true, *He that heareth you, heareth me*, and the Sabbath day is *bleſſed*, because God hath appointed it to bee the day *wherein by the mouth of his Ministers, he will bleſs his people which hear his Word, and glorifie his Name*. For though the Sabbath day in it selfe be no more bleſſed than the other six daies, yet ( because the Lord hath appointed it to *holy uses* above others ) it doth as farre excel the other dayes of the week, as

Eze. 46. 10

Luk. 10. 16

Num. 6.  
23, 25.

the



the consecrated bread ( which wee receive at the *Lords Table* ) doth the common bread which we eat at our own *Table*.

1. If it be a Communion-day, draw near to the *Lords Table*, in the *Wedding-Garment* of a faithful and penitent heart, to be partaker of so holy a banquet.

And when *Baptism* is to be administered, stay, and behold it with all reverend attention, that so thou mayst, First, shew thy reverence to Gods ordinance : Secondly, that thou mayst the better consider thine own ingrafting into the visible body of *Christs Church*; and how thou performest the vows of thy new Covenant. Thirdly, that thou maist repay thy debts in praying for the Infant which is to be Baptized ( as other Christians did in the like case for thee ) hat God would give him the inward effects of Baptism, by his *Blood*, & *Spirit*. Fourth'y, that thou mayest assist the Church in praising God for grafting another member into his  
*mystical*

*Mystical body.* Fifthly, that thou mayst prove whether the effects of Christs death killeth sin in thee, and whether thou bee raised to newness of life; by the *virtue* of his *Resurrection*; and so to be humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy self to bee a freeman of Christs *Corporation*; having a voice or consent in the admission of others into that Holy society.

3. If there be any *Collection* for the poor, freely, without *grudging*, bestow thine Almes, as God hath blessed thee with ability.

2 Cor. 6.4  
2 Cor. 9.5,  
6,7, &c.

And thus farre of the duties to be performed in the Holy Assembly.

*Now of the third sort of duties  
after the holy Assembly.*

**A**S thou returnest home, or when thou art entred into thy house, meditate a little while upon those things which thou hast heard. And as the clean beasts

Lev. 11. 3. beasts which chew the cudde, so thou must bring again to thy remembrance, that which thou hast heard in the Church. And then, kneeling down, turn all to a prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a direction to thy life, and a consolation unto thy soul: For, til the Word be made thus our own, & as it were close hidden in our hearts, we are in danger lest Satan steal it away, & we shall receive no profit thereby. And when thou goest to dinner, in that reverend & thankful manner before prescribed, remember according to thine ability to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat; imitating holy Job, who protested that *he did never eat his morsels alone, without the good company of the poor and fatherlesse*; that is the Commandment of Christ our Master, Luke 14. 13. Or at leastwise, send some part of thy Dinner to the poor

poor, who lies sick in the back Lane without any food. For this will bring a blessing upon all thy works and labours; and it will one day more rejoice thy soul, than it doth now refresh his body, when Christ shall say unto thee, O blessed child of God, I was an hungred, and thou gavest me meat, &c. And for as much as thou hast done it for my sake, to the least of these my Brethren, I take it to be as good part as if thou hadst done it to mine own self.

When dinner is ended, and the Lord praised; call thy family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their will & minds may be as good. Turn to the proofs which the Preacher alleged, and \*rub those good things over their memories again. Then sing a Psalm or more. If time permit, thou mayst teach and examine them in some part of the Catechism; conferring

Hest. 9. 21.  
Deut. 15.  
10, &c.

Mat. 25.  
35, &c.

If thou be a private man, either perform these holy duties by thy self, or joyn with some godly family in the performance of them.  
Act 17. 11  
Heb. 5. 14  
Mat. 26. 30  
Jam. 5.  
\*Deu. 7. 30  
Heb. 6. 1.

Heb. 5:14:

ferring every point with the proofs of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory; seeing by *experience* we find that in every trade they who are most *exercised* are ever best expert. But in any wise remember so to dispose all these private exercises, as that thou maist be with the *first* in the holy congregation at the *Evening Exercise*; where behave thy selfe in the like devotion, and reverence, as was prescribed for the Holy exercise of the Morning.

After *Evening prayer*, and at thy Supper, behave thy self in the like religious, and holy manner as was formerly prescribed. And either before, or after Supper, if the season of the year, and the weather do serve,

Psal. 92. 5.  
& 19. 2, &c.  
& 8. 1, 3, &c.  
Rom. 1.  
19, 20.

*Præsentem  
narrat quæ-  
libet herba  
Deum.*

1. *Walk* into the fields, and meditate upon the *Works* of God; for in every *Creature* thou maist read, as in an *open Book*, the *Wisdom*, *Power*, *Providence*, and *Goodnesse* of Almighty God. And how  
that

that none is able to make all these things in the variety of their forms, virtues, beauties, life, motions, and qualities, but our most Glorious God.

Isa. 40. 26

2. Consider how *gracious* he is, that made all these things to serve us.

Psal. 8.

3. Take occasion hereby, to stir up both thy self, and others, to admire and adore his Power, Wisdom, and Goodness; and to think what *ungrateful* wretches we are, if we will not (in all obedience) serve, and honour him.

4. If any *neighbour* be sick, or in any heaviness, go to visit him. If any be fallen at variance, help to reconcile them.

Mat. 25. 35  
Jam. 5. 14,  
&c.

To conclude, three sorts of works may lawfully be done on the Sabbath-day.

1. Workes of Piety, which either directly concerne the service of God, though they be performed by *bodily* labour; as under the Law, the Priests did labour in killing and dressing the Sacrifices, and bur-

Mat. 11. 5.



Act. 12.

2 Kings 4.  
22.

Mat. 23.

17, 19.

Numb. 10.

2, 3.

\* 1 Kings

29. 5.

Mar. 24.

\* Mar. 12.

13.

\* Luke 13.

15.

\* Mat. 12. 1

\* Hest. 9. 12

2 Cor. 11.

22, 24.

\* 1 Cor. 16.

1.

burning them on the Altar. And Christians under the Gospel, when they travel far to the place of Gods worship, it is but a Sabbathdaies journey, like that of the *Shunamite* who travelled from home to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the sweat of his brows, to the wearying of his body, yet he doth but a Sabbathdaies work. For the holy end sanctifieth the work, as the Temple did the gold, or the Altar the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship; as the sounding of Trumpets under the Law, or the ringing of Bells under the Gospel.

2. Workes of *Charity*, as to \* save the life of a man, or \* of a beast; to \* fodder, water, and dress Cattel; to make honest \* provision of meat and drink to refresh our selves, and to \* relieve the poor; to visit the sick, to make \* Collection for

for the poor, and such like.

3. Works of necessity, not feigned, but present, and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of Theeves, to quench the rage of fire, & for Physicians to stanch, or let blood; or to cure any other desperate disease; and for Midwives to help women in labour: Mariners may do their labor; Souldiers being assailed may fight; and \* Posts may ride for the publick good, and such like. On these, or the like occasions, a man may lawfully work. Yea, and when they are called, they may upon any of these occasions, goe out of the Church, and from the holy exercise of the Word & Sacraments: provided alwaies, that they be humbled, that such occasions fall out upon that day & time, and that they take no money for their pains on that day, but onely for their stuff, as in the fear of God, & conscience of his Commandment:

When

\* Nuncius  
præceptum ex-  
cipitur à  
Sabbato,  
Jud. Com-  
ment. sup.  
Num. 13.1

When the time of rest approacheth, retire thy self to some private place; & knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but that he commits many breaches thereof, in his *Thoughts, Words, and Deeds*, humbly crave pardon for thy *defects*, and reconcile thy self unto God, with this, or the like *Evening Sacrifice*.

*A private Evening prayer for the Lords day.*

\* Isa. 61. 3.

\* Gen. 18.  
27.

\* Heb. 12.  
29.

\* Job 21. 18

\* Psal. 51. 3

\* Za. 3. 1, 2

\* 1 Cor. 11.  
31.

**O** Holy, \* Holy, Holy, Lord God of Sabbath, Suffer mee who am but \* dust and ashes, to speake unto thy most glorious Majesty. I know that thou art a \* consuming fire, I acknowledge that I am but withered \* stubble, my \* sinnes are in thy sight, and Satan \* stands at my right hand to accuse me for them; I come not to excuse, but to \* Judge my self worthy

worthy of all those judgements which thy *Justice* might most justly inflict upon mee a wretched creature, for my sinnes and transgressions. The *number* of them is great, the *nature* of them is so grievous, that they make mee seem *vile* in mine own eyes how much more loathsome in thy sight? I confess they make me so farre from being worthy to be cal'd thy Son, that I am altogether *unworthy* to have the name of thy meanest Servant. And if thou shouldest but recompence me according to my desert, the earth ( as weary of such a sinful burthen ) should open her mouth, and swallow me up, like one of *Dathans family*, into the bottomless pit of Hell: For if thou diddest not spare the *natural branches*, those *Angels* of glorious excellency, but hurledst them down, from the *heavenly habitations*, into the pains of *hellish darkness*, to be kept unto damnation, when they sinned but once against thy Majesty, and didst  
 expel

2 Sam. 6.

22.

Luk. 15. 2.

Psal. 106.

17.

2 Pet. 2. 4.

Gen. 3. 13. expel our first Parents out of Paradise, when they did but transgress one of thy Laws; alas, what vengeance may I expect, who have not offended in one sin only, heaping daily sin upon sin, without any true repentance *drinking iniquity as it were water*, ever pouring in, but never pouring out any filthiness; and have transgressed not *one*, but *all* thy holy Laws, and Commandements. Yea, this present day, which thou hast straightly commanded me to keep holy, to thy praise and worship, I have not so religiously kept, and observed, nor prepared my soul in that holiness, and chastity of heart, as was fit to meet thy blessed Majesty in the holy Assembly of the Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowsiness. And  
when

when I was awake, my mind was so distracted & carried away with vaine and worldly thoughts, that my soul seemed to be absent, and out of the Church. I have not so duely (as I should) meditated with my selfe, nor conferred with my Family, upon those good instructions which we have heard & received out of thy holy Word, by the publick Ministry. For default whereof, Satan hath stolne the most part of those instructions out of my heart, and I wretched creature have forgottenthem, as though they had never been heard. And my Family doth not thrive in knowledge and sanctification under my government as they should. Though I know where many of my poore Brethren live in Want and necessity, and some in Paine, and comfortlesse, yet I have not remembered to relieve, the one with my almes, nor the other with consolations: but I have feasted my selfe, and satisfied mine own Lust. I have spent the most part of the day

T

in



\* Here  
 confesse  
 whatsoe-  
 ver fault  
 thou hast  
 done that  
 day by o-  
 mission or  
 commissi-  
 on, and  
 then fet-  
 ching from  
 thy heart  
 a deepe  
 sigh, say  
 Psa. 105. 6  
 Jam. 2. 13.  
 Rom. 5. 20

Ezek. 33.  
 11.

Luke 18.  
 13.

in idle talke, vain sports, and exer-  
 cises : yea Lord, I have &c. \* And  
 for all these my sinnes, my consci-  
 ence cries *guilty*, thy Law *condemns*  
 me; and I am in thy hand to receive  
 the *sentence* and curse that is due  
 to the wilfull breach of so holy a  
 Commandement. But what if I am  
 by thy Law condemned? yet, Lord,  
 thy *Gospel* assures me, that thy mer-  
 cic is above all thy works: that thy  
 grace transcends thy Law : and thy  
 goodnes d:lighteth there to *raigne*,  
 where sinnes do most *abound*. In  
 the multitude therefore of the *mer-*  
*cies*, and *merits* of *Jesus Christ* my  
 Saviour, I beseech thee, O Lord,  
 (who despisest not the sighing of a  
*contrite heart*, nor desirest the death  
 of a penitent sinner) to pardon and  
 forgive mee all these my sinnes,  
 and all the errours of this day, and  
 of my whole life, and free my soul  
 from that curse and judgement,  
 which is due unto me for them.  
 Thou that didst justify the contrite  
*Publican* for four words of con-  
 fession, and receivedst the *Prodi-*  
*gall*

gall child (when he had spent all the stock of thy grace) into favour upon his repentance: pardon my finnes likewise, O Lord, and suffer me not to perill for my transgressions. Oh spare me and receive me into thy favour againe. Wilt thou (O Lord) reject me, who hast received all *Publicans*, *Harlots*, and *Sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? farre be it from me to think so: for thou art the same God of mercy unto me that thou wast unto them, and thy *compassions* never fail. Wherefore, O Lord, deal not with me after my merit, but according to thy great mercy. Execute not thy severe justice against me a sinner: but exercise thy long sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but onely those bloody wounds, bitter Death, and Passion, which thy blessed Sonne, my onely Saviour, hath suffered

Matth. 2.  
31, 32.

Jam 3. 22

Heb. 12.  
24.

for me. *Him (in whom only thou art well pleased)* I offer unto thee, for all my finnes, wherewith thou art displeased. He my Mediator, the request of whose blood, *speaking better things than that of Abel*, thy mercy can never gain-say, illuminate my Understanding and sanctifie my Heart with thy holy Spirit, that may bring to my remembrance all those good and profitable Lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy Commandements to keepe them, thy Judgements to avoid them; and thy sweet promises to relye upon them in time of misery and distresse. And now, O Lord I resigne my selfe to thy most holy Will: O receive me into thy favour: and so draw me by thy grace unto thy self, that I may as wel be thine by love and imitation, as by calling, & creation. And give me grace so to keepe holy thy Sabbaths in this life; as that (when this life is ended) I may with all thy  
Saints

Saints and Angels, celebrate an eternall Sabbath of joyes and praise, to the honour of thy most glorious Name, in thy heavenly Kingdome for evermore, *Amen.*

And then calling thy Family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a more sweet and quiet rest then ordinary, and prosper thee the better in all the labours of the week following.

*Thus far of the ordinary Practise of Piety, both in private and publick.*

Now followeth the extraordinary Practise of Piety, whereby God is glorified in our lives.

THE extraordinary Practise of Piety consists, either in *Fasting*, *Jejunium.* or *Feasting.*

1. Of the Practise of Piety in *Fasting.*

There are divers kinds of *Fasting.* First, a constrained Fast, as *2. Coarctum.*

T 3

when

a 2 Kings  
6.26.

b Acts 27.

33.

2 Physicum

Nihil peri-  
culosus

habitudine

corporis

extreme

bona, de-

trahenda

sunt ergo

per jejuni-

um redun-

dantia. ne

natura suo

pondere

fracta suc-

cumbat.

Basil h<sup>o</sup>. 1.

3. Politi-

cum.

4. Miracu-

losum.

5. Quotidi-

anum.

1 Tim. 3. 3

Tit. 2. 3.

Prov. 31.

4. 5.

when men either have not food to eat, as in the *a* Famine of *Samaria*: or having food cannot eat it for *heaviness* or *sickness*, as it befell them who were in *b* the ship with *Saint Paul*. This is rather *Famine* than *Fasting*.

Secondly, *A naturall Fast*, which we undertake *Physically*, for the health of our body.

Thirdly, *A civil Fast*, which the Magistrate enjoyneth for the better maintenance of the *Commonwealth*, that by using *Fish* as well as *Flesh*, there may be greater plenty of both.

Fourthly, *A miraculous Fast*, as the forty dayes Fast of *Moses* and *Elias*, the types; and of *Christ*, the *substance*. This is rather to be *admired* than *imitated*.

Fifthly, *A daily Fast*, when a man is carefull to use the *Creatures* of *God* with such moderation, that he is not made *heavier*, but more *cheerfull* to serve *God*, & to do the duties of his calling. This is especially to be observed of *Ministers*, and *Judges*.

Sixthly,

Sixty, *A Religious Fast*, which a man voluntarily undertakes, to make his body, and soul the fitter to pray more fervently unto God upon some extraordinary occasion. And of this fast only we are to treat. The *Religious Fast* is of two sorts, either *private* or *publicke*.

6. Religio-  
sum.  
2 Cor. 6.  
46.

1. *Of a Private Fast.*

**T**HAT we may rightly performe a private Fast, four things are to be observed: First the *Author*: Secondly, the *Time*, and *Occasion*: Thirdly, the *Manner*: Fourthly, the *Ends* of private Fasting.

1. *Of the Author.*

The first that ordained Fasting was God himself in *Paradise*: and it was the first *Law* that God made in commanding *Adam* to abstaine from eating the forbidden fruite. God would not pronounce nor write his *Law* without *Fasting*, and in his *Law* commands all his people to *Fast*. So doth our Saviour *Christ* teach all his *Disciples* under the

*Jejunium*  
*in Paradiso*  
*prescri-*  
*ptum est;*  
*revere-*  
*re*  
*igitur je-*  
*junii cani-*  
*tiem.* Basil.  
*hom. cap.*  
*de jejun.*  
Exod. 19.  
3.  
Levir. 23:  
Matth. 6.  
17. and 9.  
15.



\* Qui je-  
junat, An-  
gelorum  
ritu vivit  
& dum  
paucissimis  
contentus  
est simili-  
tudinem  
cum illis  
aſſequitur.  
Basil.  
hom. de  
Jejun.  
Natura os  
parvum,  
& guttur  
arctum  
homini  
dedit.  
Quandiu  
jejunavit  
Adam, in  
Paradiſo  
fuit; com-  
medit, &  
ejeſtus eſt.  
Hierom.

*New Testament* likewise: By Reli-  
gious *Fasting* a man comes neereſt  
the life of \* *Angels*, and to do *Gods*  
*will on earth, as it is done in heaven.*  
Yea, *Nature* ſeemeth to teach man  
this duty, in giving him a little  
mouth, and a narrow throat: for  
*nature* is content with a little *grace*  
with leſſe. Neither doth *nature* and  
*grace* agree in any one act better  
than in this ex:ciſe of religious  
*faſting*, for it ſtrengtheneth the  
*memory*, and clearcth the *mind*, illu-  
minateth the *underſtanding*, and  
bridleth the *aſſections*: mortifieth  
the *ſleſh*, and preſerveth *chaſtity*,  
preventeth *ſickneſs*, and continueth  
*health*; it delivereth from *evils*, and  
procureth all kind of *bleſſings*.

By breaking this *faſt*, the Ser-  
pent overthrew the firſt *Adam*, ſo  
that he loſt *Paradiſe*. But by kee-  
ping a *Faſt*, the ſecond *Adam* van-  
quiſhed the Serpent, and reſtored us  
into Heaven. *Faſting* was he who  
covered *Noah* ſafe in the *Arke*,  
whom intemperance uncovered,  
and left ſtark naked in the *Vine-  
yard*.

yard. By fasting, Lot quenched the flame of Sodom, whom drunkenness scorched with the fire of Incest. Religious Fasting, and talking with God, made Moses face to shine before men: when Idolatrous eating & drinking caused the Israelites to appear abominable in the sight of God. It rapt Elias in an Angelicall Coach to Heaven: when voluptuous Ahab was sent in a bloody Chariot to Hell. It made Herod believe that John Baptist should live after death by a blessed Resurrection: when after an intemperate life, he could promise nothing to himself but eternall death and destruction. O divine Ordinance of a divine Author.

### 2. Of the Time

The holy Scripture appoints no Time under the New Testament to fast, but leaves it unto Christians own free choise. Rom. 15 3. 1 Cor. 7. 5. to fast as occasions shall be offered unto them; Mat. 9. 17. As when a man becomes an humble and earnest suiter unto God for the pardon

*Præceptum esse jejuni-um video quibus autem diebus non oporteat jejunare, & quibus oporteat præcepto Domini vel Apostolorum non invenio de finitum. Aug. ad Cassian. Epist. 86.*

Indifferen-  
ter jeju-  
nandum, ex  
a. bitrio,  
non ex im-  
perio neve  
disciplina,  
pro tempo-  
ribus, &  
causis uni-  
us cujusq;  
Ter a. ver:  
Psychich.  
Montanus  
hereticus  
primus e-  
rat qui je-  
juniorum  
leges  
prescripsit,  
Eus Eccle-  
hist. lib. 5.  
cap. 18. ex  
Apollon.  
a Lev. 23.  
32.  
Josh. 7. 6.  
2 Sam. 30.  
3.  
b Hest. 4.  
15.  
c Lev. 23.  
28. 35.  
d Sa 3. 35  
Ezr. 10. 3.

of some grosse sinne committed; or  
for the *prevention* of some sinne,  
whereunto a man feels himself by  
*Sathan* sollicitated: or to obtaine  
some speciall  *blessing*, which he  
wants: or to *avert* some judgement  
which a man fears, or is already  
falsn upon himself or others: or  
lastly, to subdue his flesh unto his  
*spirit*, that he may more chearfully  
poure forth his soul unto God by  
prayer. Upon these occasions a  
man may fast a *a* day, or *b* longer, as  
his occasion requires, and the *con-*  
*stitution* of his body, and other  
*needfull affairs* will permit.

### 3 Of the manner of a private Fast.

The true manner of performing  
a *private Fast*, consists partly in  
*outward*, partly in *inward actions*.

The outward actions are, to ab-  
stain for the time that we fast:  
1. From all *c worldly service* and *la-*  
*bour*, making your *fasting day*, as it  
were a *Sabbath day*, *Le. 23. 28*. For  
*worldly businesse* will distract our  
minds from *holy devotion*: 2. From  
all *manner of food*, yea from *a bread*  
and

and water, so far as health will permit: 1. That so we may acknowledge our own *indignity*, as being unworthy both of *life*, and all the *means* for the maintenance thereof.

2. That by afflicting the body, the soul which follows the *constitution* thereof, may be the more *hum- bled*. 3. That so we may take a god- ly *e* *revenge* upon ourselves, for a- busing our *liberty* in the use of Gods creatures 4. That by the *hunger* of our *bodies*, through want of these *earthly things*, our souls may learn to hunger more eagerly after *spiri- tuall* and *heavenly food*. 5. To put us in mind, that as we obtain from *food* which is *lawfull*, so we should much more obtain from *Sinne*, which is altogether *unlawfull*.

Thirdly, from *good* and *costly* *f* *apparell*; that as the *abuse* of these puff us up with *pride*: so the lay- ing aside their *lawfull use* may wit- ness our *humility*. And to this end in ancient times they used (specia- ly in publike fasts) to put on *sack- cloth*, or other *course apparel*. The

Cor. 7.

11.

Quid pro-  
dest vaca-  
re corpus  
ab eis, &  
animam re-  
plere pec-  
catis. Aug.  
de temp.

Ser. 46.

fExod 33

5, 6.

g Hest. 4.

1, 2.

John. 3. 5, 6

Joel 1. 13.

Matth. 11.

21.

equity

equity here of still remaineth; especially in *publicke Fasts*, at what time to come into the assembly with *starched bands, crisped hair, brave apparel*, and decked with *flowers or perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure of h ordinary sleep*. That thou maist that way also humble thy body: & that thy soul may *watch and pray*, to be prepared for the comming of Christ. And if thou wilt breake thy sleep early & late for *worldly gaine*: how much more shouldest thou do it for the *service of God*? And if *Ahab* (in imitation of the godly) did in his *Fast* lie in *Sackcloth* to break his sleep by night, what shall we think of those, who on a *Fasting day* will yeeld themselves to sleepe in the open *Church*?

Fifthly, and lastly, from all outward *pleasures of our senses*. So that as it was not the *\* throat* onely that *sinned*, so must not the throat onely be *punished*: & therefore wee must

h 2 Sam.

12. 16.

Joel 1. 13.

Hest. 4. 3.

1 King. 21

27.

\* Si sola  
gula pecca-  
vit, sola  
jejunet, &  
sufficit: Si  
vero pecca-  
verant &  
membra  
cetera, cur  
non jeju-  
nent & ipsa  
Bern.

Serm.

Quadrage.

3.

must endeavour to make our eyes (as at all times) so especially on that day to fast from beholding *vanities*: our Eares from hearing *Mirth*, or *Musicke*, but such as may move to *mourn*, our Nostrils from pleasant *smells*, our Tongues from *lying*, *dissembling* & *slandering*: yea, the use of the *Marriage Bed* must be omitted in a religious reverence of the Divine Majesty, that so nothing may hinder our true humiliation, but that all may be signes that we are unfainedly humbled. Thus much of the outward manner.

2. The inward manner of *Fasting*, consists in two things.

1. *Repentance*. 2. *Prayer*.

*Repentance* hath two parts.

1. *Penitency* for sins past.

2. *Amendment of life* in time to come.

This *Penitency* consists in three things. First, an inward *insight* of sin, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy known sins.

1. Of



1. of the inward insight of sinne, and sense of misery.

This sense and insight will be effected in thee: First by considering thy sins, especially thy grosse sins, according to the circumstances of the time when, place where, manner how, and persons with whom it was committed. Secondly, the Majesty of God against whom it was done: and the rather because thou diddest such things against him since he became a Father unto thee, and bestowed so many sweet blessings in bountifull manner upon thee. Thirdly, in considering the curses, which God hath threatned for thy sinne: how grievously God hath plagued others for the same fault, and how that no means in Heaven or Earth could deliver thee from being eternally damned for them, had not the Son of God so lovingly died for thee. Lastly, that if God loves thee, he must chasten thee ere it be long, with some grievous affliction; unless thou dost prevent him by speedy & unfained

unsained repentance. Let these and the like considerations so prick thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of tears trickling down thy mournfull cheeks. This mourning is the beginning of true fasting, and therefore ottimis \* put for fasting, the first and principall part for the whole action.

2. Of the bewailing of thine own estate.

Bewailing or lamentation, is the pouring out of the inward mourning of the heart, by the outward means of thy voyce, and tears of the eyes. With such filial earnestness and importunity in prayer is our heavenly Father well pleased. Nay, when it is the fruit of his Spirit, and the effect of our faith, he cannot be displeased with it. For if hee heard the moan which extremity wrung from *Isma* and *Hagar*: and heareth the cry of the young Ravens, and roaring of Lions: how much rather will he hear the mournfull lamentation which his own children make

\* Matth.  
9.15.

Can the children mourn?  
then shall they fast,  
and Mark  
and Luke  
for mourn  
have fast.  
Examples  
Psal. 6. &  
22. and 38  
& 79. &  
Jeremies  
Lament.  
Joel 2. 12.  
17.  
Jer, 31. 18  
19, 20.  
Gen. 11.  
17.  
Job 39. 3.  
Psal. 147.  
Psal. 104.  
11.

make unto him in their misery.

3. *Of the humble confession of finnes.*

1 Sam. 7.  
Eze. 9. &c.  
Daniel 9.  
Neh. 8.

Pro. 28.  
13.  
Psal. 32. 3.  
&c.  
Psal. 51. 4.

1 Joh. 1.  
7-9.

In this action thou must deale plainly with God, & acknowledge *all the finnes thou knowest*, not only in generall, but also in particular: This hath been the manner of all Gods Children in their Fasts: first, because that without Confession thou hast no promise of mercy or forgiveness of finnes. Secondly, that so thou maiest acknowledge God to be *just*, and thy self *unrighteous*. Thirdly, that by the numbering of thy finnes, thy heart may bee the more humbled and pulled down. Fourthly, that it may appeare that thou art a true Penitent: for till God hath given thee grace to repent, thou wilt bee *more ashamed* to confesse thy fault, than to commit thy sinne. The plainer thou dealest in this respect with God the more graciously will God deal with thee, for if thou doest *acknowledge thy finnes*, God is *faithfull and just* to forgive thee thy finnes:

an<sup>d</sup>

and the blood of Jesus Christ his Sonne shall cleanse thee from all thy sin.

To help thee the better to perform these three parts of penitency, thou maist diligently read such Chapters and portions of the holy Scriptures, as do chiefly concerne thy particular sins: thou maist see Gods Curse and Judgements on others for the like sins; and be the more humbled thy self.

Thus far of the first part of Repentance, which is penitency.

The other part which is *Amendment of life*, consists; First, in devout Prayer: Secondly, in devout Actions.

The devout Prayer, which we make in time of Fasting, is either deprecation of evill, or craving needfull good things.

Deprecation of evill, is, when thou beseechest G O D, for Christ thy Mediatours sake, to pardon unto thee those sinnes which thou hast confessed; and to turn from thee those Judgements which are due

unto

2 King.  
20.3.

Pſalm 50.  
15.

Phil.4.6.

1 Tim.5.5

unto thee for thy ſins ; And as *Ben-hadad*, becauſe he heard, *That the King of Iſrael was mercifull*, proſtrated himſelf unto him with a rope about his neck ; ſo becauſe thou knoweſt that the *King of Heaven is mercifull*, caſt down thy ſelf in his preſence, in all true ſignes of humiliation (eſpecially, ſeeing he calleth upon thee to come unto him in thy troubles) and doubtleſſe thou ſhalt find him moſt *mercifull*.

The *craving of needfull good things* is, Firſt, a ſervent and faithfull begging of God to ſeal by his Spirit in thy heart, the aſſurance of the forgivenesſe of all thy ſins. Secondly, to *renew* thy heart by the *Holy Ghoſt*, ſo that ſinne may dayly decay and *righteousneſſe* more, and more *increase in thee*. Laſtly, in deſiring a ſupply of *faith, patience, chaſtity*, and all other graces which thou *wanteſt* : and an *increase* of thoſe which GOD of his mercy hath beſtowed upon thee *already*.

*Thus far of prayer in faſting.*

*The devout Actions in faſting are*

two: First, *Avoiding evill*. Secondly, *doing good*.

1. *Of avoiding evil.*

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food*, &c. and is the chief end of fasting, as the *Ninivites* very well knew. *A day of fast*, and not *fasting from sinne*, the Lord abhorreth. It is not the *vacuity* of the stomach: but the *purity* of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the *evil of affliction*: thou must first turn away from thy self the *evill of Transgression*. And without this fasting from *evill*, thy *Fast* savours more noysome to God than thy *breath* doth to *Man*. This made God so often to reject the *Fast* of the *Jews*, And as thou must endeavour to avoid all sinne, so especially that *sin* wherewith thou hast provoked God, either to *shake* his rod at thee or already to *lay* his chastening hand upon thee. And do this with a resolution, by the assistance  
of

Joh. 3. 8.

10.

\* *Pulchrum est corporis jejunium, cum sit animus a vitiis jejunus.*

*Pier. ad*

*Celant.*

*Epi. 14.*

*Jejuna a malis actibus, abstine a malis sermonibus contine a cogitationibus pessimis,*

*Cyrl. in*

*Lev. c. 10.*

*Isa. 58. 2.*

&c.

*Za. 5. 5. 7.*

*Non possum ferre iniquitatem & interdictionem.*

*Isa. 1. 13.*



\* Quid  
prodest  
tenuari  
corpus ab-  
stinencia si  
animus in-  
tumesceat  
superbia?  
Vinum non  
bibere, &  
ira inebri-  
ari? carni-  
bus non  
vesci, &  
de ore om-  
nifera sor-  
didius  
egredi ma-  
ledictum  
aut men-  
dacium?  
Maximus  
Epif.  
Qui cibis  
abstinent  
& mala  
agunt,  
dæmones  
imitantur,  
quibus cul-  
pa adest, &  
cibus deest

Isid. \* Vis orationem tuam volare ad cælum? Fac illi  
duas alas, jejunium & Eleemosynam. Aug.

of Gods grace, never to commit those sinnes again. For \* what shall it profit a man by abstinence to humble his body: if his mind swell with pride? Or to forbear Wine and strong drink, and to be drunk with wrath and malice? Or to let no flesh go into the belly: when lies, slanders, and ribauldry, (which are worse than any meat) comes out of the Mouth? To abstain from meat, and to do mischief, is the devils fast, who doth evill, and is ever hungey.

## 2. Of doing good workes.

The \* good workes which as a Christian thou must do every day, but especially on thy *Fasting day*, are either the workes of Piety to God, or the workes of Charity towards thy brethren.

First the workes of Piety to God, are the practise of all thy former dayes, in the sincerity of a good conscience and in the fight of God.

Secondly, the workes of Charity,

toward

Isa. 58. 6.  
8c.

Za: 7. 9. 20  
\* Qui jeju-  
natur par-  
cat, non ad  
dei gloriam  
jejunat, sed  
substantia  
sue parcit :  
Chriso. in  
Matth. 5.  
Matth. 6. 9.  
Act. 10. 30.  
\* 2 Cor. 9. 6  
a Jejunium  
tuum te ca-  
stigmat, sed  
alt. rum la-  
tificat. Au.  
Ser. de  
temp. 64.  
Accipiat  
esuriens  
Christus  
quod jeju-  
nans minus  
accipit  
Christianus  
August. de  
temp. ser.  
157.

toward our Brethren are, forgiving wrongs, remitting debts to the poor that are not well able to pay : but especially in giving *Almes* to the poore, that want reliefe and sustenance ; Else we shall \* under pre-  
tence of godlinesse, practise *miserableneffe* : like those who will pinch their own bellies to defraud their labouring *Servants* of their due allowance. As therefore Christ joyned *Fasting*, *Prayer*, and *Almes* together in precept : so must thou joyne them together, like *Cornelius* in practice. And therefore be sure to give at the least so much to the \* poore, on thy *Fasting day*, as thou wouldest have spent in thine own dyet, if thou haddest not fasted that day. And remember, that be that soweth plenteously shall reape plenteously, and that this is a *speciall sowing day*. Let thy *Fasting* scafflieth thee, that it may refresh a poore Christian ; and rejoyce that thou hast *dined and supped in another* ; or rather, that thou hast *feasted hungry Christ, in his poor members*.

In

Beatus qui  
jejunat ut  
alat pau-  
perem, imi-  
tatur enim  
Christum,  
qui ani-  
mā suam  
posuit pro  
fratribus  
suis.

Cyril in  
Liv. l. 10.  
a 1 Sam.  
15. 22.  
b Heb. 11.  
6.

Rom. 14.  
23.  
c Splendida  
peccata.  
Aug.

Rom. 6.  
ult.

In giving Alms, observe two things: First the Rules; Secondly, the Rewards.

1. Rules in giving of Alms, and doing good works.

1. They must be done in obedience of Gods Commandements: not because we think it to be good, but because God requireth us to do such, and such a good deed: for such a obedience of the worker. God preferreth before all Sacrifices, and the greatest works.

2. They must proceed from b faith, else they cannot please God: nay, without faith the most specious works are but c shining sinnes, and Pharisees Alms.

3. Thou must not think by thy good Works and Alms, to merit Heaven, for in vain had the Sonne of God shed his blood, if Heaven could have been purchased either for Money or Meat. Thou must therefore seek heavens possession by the purchase of Christs blood, not by the merits of thine own works. For \* eternall life is the gift

of God through Jesus Christ. Yet every true Christian that believes to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for necessary uses, which are four.

First, that d God may be glorified: Secondly, that thou mayest shew thy self e thankfull for thy Redemption. Thirdly, that thou mayest f make sure thine election unto thy self. Fourthly, that thou mayest winne g others by thy holy education to think the better of thy Christian profession. And for these uses we are said to be h Gods workmanship, created in Christ Jesus, unto good works and that God hath ordained us to walk in them.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilfull idlenesse and filthynesse, but to the Religious and honest poore, who are either sick, or so old that they cannot work: or such who work, but their work cannot competently maintain them: Seek out these in the back-

d 1 Cor.  
10. 31.  
2 Cor. 8.  
19.  
Phil. 1. 11.  
e Luke 1.  
74, 75.  
f 2 Pet. 1.  
10.  
g Matt. 5.  
16.  
Isa. 61. 9.  
h Eph. 2.  
10:

backe-Lanes, and relieve them. But if thou meetest one that asketh an Almes for Jesus sake, and knowest him not to be unworthy, deny him not: for it is better to give unto ten counterfeits, than to suffer Christ to go in one poore Saint unrelieved. Look not on the Person, but give thine Almes as unto Christ in the party.

2. Of the rewards of *Almesdeeds* and good workes.

1. *Almes* are a speciall means to move God in mercy to turne away his *i* temporal Judgements from us: when we by a true faith, (that sheweth it self by such fruits) doe return unto him.

2. Mercifull *Almes-givers* shall be the *Children of the Highest*, & be like God their *Father*, who is the *Father of Mercies*. They shall be his *m. Stewards* to dispose his goods his Hands to distribute his Almes, and if it be so great an honour to be the Kings *Almoner*, how much greater is it to be the God of Heavens *Almes-giver*?

3. When

i Dan. 4. 24

k Lu. 6. 35  
36.

l 2 Cor. 1. 3  
m Luke 16  
1.

3. When all this *world* shall forsake us, then onely *good works* and *good Angels* shall accompany us, the one to receive their *reward*, the other to deliver their *charge*.

n Apo. 14.  
13.  
o Luke  
16. 22.  
Ps. 91. 11.  
Heb. 1. 14  
p 1 Tim.  
6. 19.

4. Liberality in *Alms-deeds* is our *surest foundation* that we shall obtain in *eternal life* a liberal reward through the *Mercy* and *Merits* of *Christ*.

Lastly, by *Alms-deeds* we feed and relieve *Christ* in his *Members*; and q *Christ* at the last day will acknowledge our *love*, and reward us in his *Mercy*; and then it shall appear that what we gave to the poor was not *lost*, but r *lent unto the Lord*. What greater motives can a *Christian* wish, to excite him to be a liberal *Almes-giver*? Thus far of the *manner* of *Fasting*. Now followeth the *Ends*.

q Mar. 25.  
  
  
  
  
r Pro. 19.  
17.

### 3. Of the *Ends* of *Fasting*.

The true *ends* of *Fasting* are not to *merit* Gods favor or *eternall life* (for that we have only of the gift of *God* through *Christ*) nor to place

V religion



*religion* in bodily abstinence ( for fasting in it self is not the *worship* of God, but an *help* to further us the better to worship God.) But the *true ends of Fasting* are three :

Isa. 8. 21.

1 Cor. 9. 7.

1 Tim. 5.

23.

*Jejunium*

*orationem*

*reborat,*

*oratio*

*sanctificat*

*jejunium.*

Ber. Ser.

de Jejun.

Joel. 1. 6, 7

Nehem 4.

Luk. 2. 37.

1 Cor. 7. 5.

First, to subdue our flesh to the Spirit ; but not so to weaken our bodies , as that we are made unfit to doe the necessary duties of our calling. *A good man* ( saith Solomon ) *is merciful to his Beast.* Prov. 12. ver. 10. much more to his own body.

Secondly , that wee may more devoutly contemplate Gods holy Will , and fervently " pour forth our soules unto him by prayer : for as there are some kinde of *Devils*, so there are also some kind of *sins*, which cannot be subdued but by *Fasting* joined unto *Prayer*, Mat. 17. 22.

x Joel 2.

18, 19.

1 Cor. 12.

Thirdly , that by our \* *serious humiliation, & judging* of our selves, we may escape the judgement of the Lord ; not for the merit of our *fasting* ( which is none ) but for the mercy of God, who hath promised to

to remove his judgments from us, when we by Fasting, do unfeignedly humble our selves before him. And indeed no Child of God ever conscionably used this holy exercise, but in the end he obtained his request at the hand of God, both in receiving graces which he wanted, as appeares by the examples of <sup>y</sup> Annah, <sup>z</sup> Jehosaphat, <sup>a</sup> Nehemiah, <sup>b</sup> Daniel, <sup>c</sup> Esdras, <sup>d</sup> Hester; as also in turning away Judgements threatned, or fallen upon him, as may be seen in the examples of the <sup>e</sup> Israelites, the <sup>f</sup> Ninevites, <sup>g</sup> Rehoboam, <sup>h</sup> Achab, <sup>i</sup> Exechiah, <sup>k</sup> Manasses. He who gave his deare Son from heaven to the death, to ransom us when wee were his enemies, thinks nothing too dear on earth to bestow upon us, when we humble our selves, being made his reconciled Friends and Children?

Thus far of the private Fast.

y 1 Sam. 7:  
z 2 Chr. 20  
a Neh. 1.  
b Dan. 9.  
c Efd. 8. 23  
d Hest. 9.  
e 1 Sam. 7.  
6.  
f Jonah 3.  
g 2 Chr.  
12. 5, 7.  
&c.  
h 1 Kin. 21.  
i 1 Chron.  
22. 16.  
k 2 Chr.  
33. 18, 19.

## 2. Of the publike Fast.

a Jon. 3. 7  
2 Chr. 20.  
3.  
Ezra 8. 21

b 1 Sam. 7.  
5, 6.  
Joel 2. 15.  
2 Chr. 20.  
Jonah 5.  
Hest. 4.

c Exod. 19  
Esd 8.  
Act. 1. 13,  
14.

d Joel 1.  
14.  
Nchem. 8.

**A** Publike Fast is, when by the <sup>a</sup> authority of the *Magistrate*, either the whole Church within his dominion, or some special Congregation (whom it concerneth) do assemble themselves together to perform the fore-mentioned duties of *humiliation*: either for the removing of some publick <sup>b</sup> calamity threatned, or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearfull sickness; or else for the obtaining of some publick blessing, for the good of the <sup>c</sup> Church, as to crave the assistance of his <sup>b</sup> holy Spirit, in the election and ordination of fit and able Pastors, &c. or, for the trial of truth, and execution of justice, in matters of difficulty and great importance, &c

When any evill is to be removed, the <sup>d</sup> Pastors are to lay open unto the People, by the evidence of Gods Word, the sins which were the speciall causes of that calamity:  
call

call upon them to repent, and *publish* unto them the mercies of God in *Christ* upon their *Repentance*. The people must hear the voice of *Gods Messengers* with hearty sorrow for their *sinnes*, earnestly *beg pardon* in *Christ*, and promise unfeigned amendment of their life. When any blessing is to be obtain'd, the *Pastor* must lay open to the people the *necessity* of that blessing, and the *goodness* of God, who giveth such *graces* for the good of men. The people must *devoutly pray* unto God for bestowing of that *grace*, & that he would bless his own meanes to his own *glory*, and the *good* of his *Church*. And when the holy Exercise is done, let every *Christian* have a special care, according to his *ability*, to *remember the poor*. And whosoever (when just occasion is offered) useth not this holy exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true Christianity.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

e Isa. 58. 7.  
10.  
2 Cor. 9. 7.  
Gal. 2. 10.

*Of the Practice of Piety in  
Holy Feasting.*

Ex. 12. 15

Hest. 9.

19

**H***oly Feasting* is a solemn *Thanksgiving* (appointed by authority) to bee rendred unto God on some special day, for some extraordinary blessings or deliverances received. Such among the *Jews* was the *Feast of the Paschever*, to remember to praise God for their deliverance out of *Egypt*s bondage; or the *Feast of Purim*, to give thanks for their deliverance from *Hamans Conspiracie*. Such amongst us are the fifth of *August*, to praise God for delivering our *Gracious King* from the bloody *Conspiracy* of the *Traiterous Gowries*; and the fifth of *November*, to praise God for the deliverance of the *King, and the whole State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publike rehearsal of those special benefits, by spiritual *Psalms* and dances, by mutual feasting, and sending

ing presents every one to his neighbour, and by giving gifts to the poor.

But forasmuch as the benefit of our *Redemption* was the greatest that man needed from God, or that God ever bestowed upon man; and that the *Lords Supper* is left by our *Redeemer* as the chiefest memorial of our *Redemption*; every Christian should account this *holy Supper* his chiefest and joyfullest *Feast* in this World. And seeing that as it ministreth to worthy partakers the greatest assurance which they have of their salvation, so it pulleth temporal judgements on the bodies, and (without repentance) eternal damnation on the soules of them who receive it unworthily. Let us see how a Christian may best fit himself to be a due partaker of so holy a feast, and to be a worthy guest at so sacred a Supper.



*Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.*

2 Theſ. I. 11.  
Col. I. 12.  
Luke 20. 35.  
Apoc. 3. 4.

**T**Hough no man living is of himself worthy to be a gueſt at ſo holy a Banquet, yet it pleaſeth God of his grace to accept him for a worthy receiver, who endeavour-eth to receive that holy myſtery with that competent measure of reverence that he hath preſcribed in his word.

He that would receive this holy Sacrament with due reverence, muſt conſcionably perform three ſorts of duties. *First, thoſe which are to be done before he receiveth. Secondly, thoſe that are to be done in the receiving. Thirdly, thoſe that are to be done after that he hath received the Sacrament.* The firſt is called *Preparation*, the ſecond *Meditation*, the third *Action* or *Practice*.

*Of Preparation.*

That a *Chriſtian* ought neceſſarily to prepare himſelf before hee preſume to be a partaker of the holy

holy Communion may evidently appear by five reasons.

First, because it is Gods Commandment : For if he commanded under the pain of death, that none uncircumcised should eat the Paschal Lamb; nor any circumcised under four daies preparation; how much greater preparation doth he require of him that comes to receive the Sacrament of his Body and Blood, which as it *succeedeth*; so doth it exceed by many degrees the Sacrament of the *Passe-over*?

Exod. 12.  
48.  
Exo. 22.6

Secondly, because the *example* of *Christ* teacheth us so much; for he *washed* his Disciples Feet before hee admitted them to eat of his Supper, signifying how thou shouldest lay aside all *unpurennes* of heart, and *uncleannesse* of life, and bee furnished with *humility* and *charity*, before thou presumest to taste of his holy Supper.

Joh. 13.5.

Thirdly, because it is the counsel of the Holy Ghost, Let every man examine himself, and so let him

1 Cor. 12.  
28.

Prov. 23.  
1, 2.

eat, &c. And if a man when he is to eat with an Earthly Prince must consider diligently what is before him, and put a knife to his throat, rather than commit any rudenesse: How much more oughtest thou to prepare thy soul, that thou mayst behave thy self with all fear and reverence when thou art to feast at the holy Table of the Prince of Princes?

Psal. 26. 6.

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation, before they would meddle with Divine Mysteries. David would not goe near to Gods Altar, till hee had first washed his hands in innocency; much lesse shouldest thou, without due preparation, approach to the Lords Table. Abimelech would not give, nor David and his men would not eat the Shewbread but on condition that their Vessels were Hily: How much lesse shouldest thou presume to eat the Lords Bread, or rather his Bread which is the Lord, unless the

1 Sam.  
11. 4.

the Vessel of thy heart bee first cleansed by repentance? And if the Lord required *Joshua* (as he had done *Moses* before) to put off his shoes, in reverence of his Holyness, who was present in that place, where he appeared with a sword in his hand for the destruction of his enemies; how much rather shouldst thou put off all the affections of thine earthly conversation, when thou comest near that place, where Christ appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his friends? And for this cause it is said, *That the Lambs wife hath made her self ready for his marriage.* Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramental grace; or in heaven married unto him by eternal glory.

Exod. 35.  
Josh. 5. 15.

Apo. 19. 7

Fifthly, because that God hath ever smitten with fearful judgments, those who have presumed to use his holy Ordinances without due feare and preparation;  
God

Gen. 3. 24

1. Sam. 6.

2. Sam. 21.

2. Chr. 10.

18, &amp;c.

God set a flaming sword in a Cherubins hand to smite our first Parents, being defiled with sinne, if they should attempt to goe into *Paradise*, to eat the Sacrament of the *Tree of life*. Fear thou therefore to be smitten with the Sword of Gods vengeance, if thou presumest to goe to the Church with an impenitent heart, to eat the Sacrament of the Lord of life. God smote 50000. of the *Bethshemites* for looking irreverently into his Ark, and kild *Uzziah* with sudden death, for but rash touching of the Ark; and smote *Uzza* with the Lepry for meddling with the Priests Office, which pertained not unto him. The fear of such a stroke made *Ezechias* so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should, to eat the *Passover*; and it is said, that the Lord heard *Ezechiah*, and healed the people: Intimating, that had it not been for *Ezechias* Prayer, the Lord had smitten the people for their

their want of due preparation. And the man who came to the *Mariage Feast* without his *Wedding garment*, or examining of himselfe, was examined of another, and thereupon bound hand and foot, and cast into utter darkness, *Matth. 22. 12.* And St. Paul tells the *Corinthians*, that for want of this preparation in examining and judging themselves, before they did eat the *Lords Supper*, God had sent that fearfull sicknesse among them, whereof some were then sick, others weak, and many fallen asleep; that is, taken away by temporal death. Insomuch that the *Apostle* saith, that every unworthy receiver eats his own judgment; temporal if he repents, eternal if he repents not; & that in so hainous a measure, as if he were guilty of the very *Body and Blood* of the Lord, whereof this Sacrament is a holy sign and seal. And Princes punish the indignity offered to their great seal in as deep a measure as that which is done to their own persons, whom it representeth.

And

I Cor. 11.  
29.

I Cor. 11.  
19.

I Cor. 11.  
29.

Verse 27.



Mat. 27.  
25.

Num. 9. 13  
Heb. 2. 9.  
Mat. 16.  
1 Cor. 11.

John 13. 1  
Heb. 10.  
28, 29.

And how hainous the guiltines of *Christs* blood is, may appear by the misery of the *Jews* ever since they wished *his blood* to be on them, and their children. But then thou wilt say; It were safer to abstain from comming at all to the Holy Communion: Not so; for *God* hath threatned to punish the wilful neglect of his Sacraments with eternal damnation both of body and soul. And it is the Commandement of *Chrtst*, Take, eat, doe this in remembrance of me: And hee will have his Commandement under the penalty of his curse obeyed. And seeing that this Sacrament was the greatest token of *Christs* love, which hee left at his end to his friends whom he loved to the end; therefore the neglect & contempt of this Sacrament must argue the contempt and neglect of his love and blood-shedding; than which no sinne in Gods account can seem more hainous. Nothing hinders why thou mayest not come freely to the Lords Table, but because

cause thou hadst rather want the love of God, than leave thy filthy sinnes. O come, But come a guest prepared for the Lords Table; seeing they are blessed, who are called to the Lambs Supper. O come, but come prepared, because the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: First, of the *worthiness* of the Sacrament, which is termed to discern the Lords Body. Secondly, of thine own *unworthiness*; which is to judge thy self. Thirdly, of the *meanes*, whereby thou mayest become a worthy Receiver; called *Communicatio* of the Lords Body.

I. Of the *worthiness* of the Sacrament.

THE *worthiness* of this Sacrament is considered three waies: First, by the *Majesty* of the Author ordaining: Secondly, by the

Apoc. 19.  
9.

*Efficacia  
Euchari-  
stia non  
equaliter  
se habet  
quoad  
omnes  
fideles, sed  
pro ratione  
fidei com-  
munican-  
tium.*

Origen.

the preciousness of the parts whereof it consisteth. Thirdly, by the excellency of the Ends for which it was ordaiued.

I. Of the Author of the Sacrament.

The Author was not any Saint or Angel, but our Lord Jesus, the eternal Son of God: For it pertaineth to Christ only, under the New Testament, to institute a Sacrament, because he only can promise and perform the grace that it signifieth. And wee are charged to hear no voice but his in his Church. How sacred should we esteem the Ordinance that proceedeth from so Divine an Author!

Mat. 17. 5.

2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the earthly signes signifying. Secondly, the Divine Word sanctifying. Thirdly, the heavenly graces signified.

\* 1 Cor.  
11. 23, &c.  
Prov. 9. 5.

First, the earthly signs are \* Bread and Wine, in number two, but one in use.

Se-

Secondly, the *Divine Word* is the Word of *Christs Institution*, pronounced with *prayers*, and  *blessings* by a *lawfull* <sup>b</sup> Minister. The *Bread* and *Wine* without the *Word* are nothing, but as they were before ; but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*, and God is present with his own *Ordinance*, and ready to perform whatsoever he doth promise. The *Divine Words* of blessing doe not change or annihilate the <sup>c</sup> substance of the *Bread* and *Wine* ( for if their substance did not remain, it could be no *Sacrament* ; ) but it changeth them in use, and in name : For, that which was before but common *Bread* and *Wine* to nourish mens *Bodies*, is after the blessing destined to an holy use, for the feeding of the *Souls* of *Christians*. And where before they were called

<sup>b</sup> Heb. 5. 4  
Numb 16.  
40. 1 Cor.  
10. 16.  
*Eucharistia Sacramentum non de aliorum manu quam presidentium sumimus.* Tert. l. de Coron. c. 3.  
<sup>c</sup> Qui est à terra panis percipiens vocationem Domini, non jam communis panis est, sed *Eucharistia*, ex duabus rebus constans, terrena & cœlesti,

Iren. l. 4. c. 34. *Per Sacramentū corporis & sanguinis Domini divine efficimur consortes natura, & tamen esse non desinit substantia vel natura panis & vini,* Gelasius contra Eutic.

but

*Christus  
visibilia  
symbola  
corporis &  
sanguinis  
appellatione  
honoravit,  
non naturā  
mutans, sed  
gratiam  
naturæ  
adjiciens.  
Theod.  
Dialog. I.*

but *Bread and Wine*; they are now called by the name of those *holy things* which they signify, *The body and blood of Christ*, the better to draw our *minde*s from those outward Elements to the heavenly Graces, which by the sight of our bodies they represent to the spiritual eyes of our Faith. Neither did Christ direct these words, *This is my body, This is my blood*, to the Bread and Wine, but to his Disciples, as appears by the words going before; *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a Sacramental Metonymie. And Mark notes plainly, that the words, *This is my blood*, &c. was not pronounced by our Saviour till after that all his Disciples had drunken of the Cup, Mark 14. 23, 24. And afterwards in respect of the naturall substance thereof, he calls that the *fruit of the Vine* which in respect of the spirituall signification thereof, hee had before termed his *blood*, ver. 25.

after

after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat not *simply his body*, but his body as it was then *broken*, and his *blood shed*; which S. Paul expounds to be but the *communion of Christs body*, and the *communion of his blood*, that is, an effectual pledge, that wee are partakers of Christ, and of all the merits of his *body and blood*. And by the frequent use of this *Communion*, Paul will have us to *make a shew of the Lords death till he come*, from heaven, and till we, as *Eagles shall be caught up into the air to meet him* who is the blessed *Carcass & life of our souls*.

Thirdly, the *spiritual graces* are likewise two; the *Body of Christ*, as it was with the *feeling of Gods anger due to us, crucified*; and his *blood as it was (in the like sort) shed for the remission of our sins*. They are also in *number two*, but in *use one*, viz. *whole Christ*, with all his benefits offered to all, and given indeed

c 1 Cor.  
10.16.

d 1 Cor.  
11.26.

e Act. 3.21

Act. 1.11.

f Heb. 8.21

Mat. 24.

27, 28.



\* *Panem*  
*Domini,*  
*non panem*  
*Dominum,*  
*Aug.*

indeed to the faithfull. These are the three *integral* parts of this *bles-  
 sed Sacrament*, the *Sign*, the *Word*,  
 and the *Grace*. The *Sign* without  
 this *Word*, or this *Word* without  
 the *Sign* can doe nothing, and  
 both conjoynd are unprofitable  
 without the *Grace* signified; but  
 all three concurring, make an effe-  
 ctual Sacrament to a worthy Re-  
 ceiver. Some receive the *outward*  
*Sign* without the *spiritual* *Grace*,  
 as *Judas*, who (as *Augustine* saith)  
 received \* *the bread of the Lord*, but  
 not the *Bread which was the Lord*.  
 Some receive the *spiritual* *grace*  
 without the *outward* *sign*, as the  
*Saint-Thief* on the *Cross*; and in-  
 numerable of the faithfull, who  
*dying* desire it, but cannot receive it  
 through some externall impedi-  
 ments; but the worthy receivers to  
 their comfort receive both in the  
*Lords Supper*.

Christ chose *Bread* and *Wine*  
 (rather than any other Elements)  
 to bee the *outward* *signes* in this  
 blessed Sacrament: first, because  
 they

they are *easy* for all sorts to attain unto. Secondly, to teach us, that as mans *temporal life* is chiefly nourished by \* *bread*, and cherished by *wine*, so are our *soules* by his *body* and *blood* sustained and quickened unto *eternal life*. Christ appointed *Wine* with the *Bread* to be the outward signes in this Sacrament, to teach us; first, that as the *perfect nourishment* of mans body consists both of *meat* and *drink*, so Christ is unto our *soules*, not in *part*, but in *perfection*, both *salvation* and *nourishment*; secondly, that by seeing the *Sacramental Wine* apart from the *Bread*, wee should remember how all his *precious blood* was spilt out of his *blessed body* for the *remission* of our *sins*. The outward Signs the *Pastor* gives in the *Church*, and thou doest eat with the *mouth* of thy *body*, the *spiritual grace* Christ reacheth from *heaven*, and thou must eat it with the *mouth* of thy *Faith*.

3. Of the Ends for which this holy Sacrament was ordained.

\* David calls bread the strength of mans heart, Psa. 104. 15: *Isaiah*, the stay of bread, cap. 3. 1. *Ezekiel*, the staffe of bread, cap. 4. 16. *Homer*, μύελος ἄνδρῶν.

The

The excellent, and admirable  
*Ends or Fruits* for which this  
 bleſſed Sacrament was ordained,  
 are ſeven.

*Of the firſt End of the Lords  
 Supper.*

1. To keep Chriſtians in a con-  
 tinual *a remembrance* of that propi-  
 tiatory ſacrifice which Chriſt once  
 for all, offered by his death upon  
 the Croſs, to reconcile us unto  
 God. Do this (ſaith Chriſt) in re-  
 membrance of me. And ſaith the  
 Apoſtle) *b As oft as ye ſhall eat this  
 bread, and drink this cup, ye do ſhew  
 the Lords death till he come. And he  
 ſaith, that (by this Sacrament, and  
 the Preaching of the Word) c Je-  
 ſus Chriſt was ſo evidently ſet forth  
 before the eyes of the Galatians, as  
 if he had been crucified among them;  
 for the whole action repreſenteth  
 Chriſts death; the breaking of the  
 bread bleſſed, the crucifying of his  
 bleſſed body; and the pouring forth  
 of the ſanctified wine, the ſhedding  
 of his holy blood; Chriſt was once  
 in himſelf really offered; but as  
 oft*

*a* Mat. 16.

16.

*1* Cor. 11.

26.

*b* 1 Cor.

11 26.

*c* Gal. 3. 1.

Heb. 9. 26

& 10. 12.

& 1. 3.

*Quotidie  
 nobis*

*Chriſtus*

*crucifigi-*

*tur, Aug. in*

*Pſal. 95.*

oft as the Sacrament is celebrated, so oft is he *spiritually* offered by the faithful.

Hence the Lords Supper is called a *propitiatory Sacrifice*, not properly, or really, but \* *figuratively*, because it is a *memorial* of that propitiatory Sacrifice which Christ offered upon the *Cross*. And to distinguish it from that *real Sacrifice*, the Fathers call it the \* *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this action, offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption; effected by the true and *only expiatory Sacrifice* of Christ upon the *Cross*. If the sight of *Moabs King*, sacrificing on his walls his own sonne, to move his Gods to rescue him, 2 Kings 3.27. moved the assailing Kings to such pity, that they ceast their assault, & raised their siege, how should the spirituall sight of *God the Father*, sacrificing on the

\* *μυσταγωγία*.

a *In cruentum sacrificium*. If it be unbloody, because it is voyd of blood; then it is not Christs natural body: If because it is offered without shedding of blood, then it is not available for the remission of sins.

Heb. 9.21.

*Christo cum Patre & Spir. sancto sacrificium*

*panis & vini in fide & charitate sancta Ecclesia Catholica offerre non cessat.* Aug. de fid. ad Pet. diac. cap. 19.

Cross

Cum fran-  
gitur ho-  
ſtia, dum  
ſanguis de  
calice in o-  
re fidelium  
funditur,  
quid aliud  
quàm Do-  
minici  
corporis in  
cruce  
immolatio  
ejuſque  
ſanguinis  
de latere  
effuſio de-  
ſignatur.  
Can. diſt.  
2 d. con-  
ſec. cum  
frangitur  
37.

Rom. 4. 11.  
Mat. 26.  
28.  
2 Cor. 11.  
25.  
Judg. 13.  
13.

Croſs his onely begotten Son, to ſave  
thy ſoul, move thee to love God thy  
Redeemer, and to leave ſinne, that  
could not in juſtice be expiated by  
any meaner ranſom?

*Of the ſecond End of the Lords  
Supper.*

2. To confirm our faith; for  
God by this Sacrament doth ſig-  
nifie and ſeal unto us from heaven,  
that according to the *promise* and  
*new Covenant* which he hath made  
in Chriſt, he will truly receive  
into his grace and mercy all peni-  
tent beleivers, who duly receive  
this holy Sacrament; and that for  
the merits of the death and paſſion of  
Chriſt, he wil as verily forgive them  
all their ſins, as they are made par-  
takers of this Sacrament. In this re-  
ſpect the holy Sacrament is called,  
*The ſeal of the new Covenant, and re-  
miſſion of ſins.* In our greateſt doubts  
we may therefore, receiving this  
Sacrament, undoubtedly ſay with  
Sampſons Mother, *If the Lord would  
kill us, he would not have received a  
burnt-offering, & a meat-offering at  
our*

our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.

Of the third End of the  
Lords Supper.

3. To be a pledge and symbole of the most near, and effectual Communion which Christians have with Christ; The cup of blessing, which we bless, is it not the Communion of the blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? that is, a most effectual sign and pledge of our Communion with Christ? This Union is called, abiding in us, joyning to the Lord, dwelling in our hearts; and set forth in the holy Scriptures by divers Similes: First, of the Vine and branches. Secondly, of the head and body. Thirdly, of the foundation, & building. Fourthly, of one loaf confectioned of many graines. Fifthly of the matrimonial union 'twixt Man and Wife, and such like. And it is

X      stians

1 Cor. 10.  
16.

Joh. 14.  
16, 23.  
1 Cor. 6. 17  
Eph. 2. 17.  
Joh. 15. 5.  
Eph. 6.  
Eph. 2. 35.  
Col. 1. 18.  
Rom. 12.  
4, 5.  
Eph. 5. 19,  
20.  
1 Cor. 10.  
27.  
Eph. 5. 31,  
32.  
Apo. 21. 2.



stians. The first is *natural*, betwixt our *humane nature*, and *Christs divine Nature*, in the person of the Word ; The second is *Mystical*, betwixt our persons *absent* from the Lord, and the person of Christ, *God and Man*, into one *mystical body* ; The third is *caelestial*, betwixt our persons *present* with the Lord, and the person of Christ in a *body glorified*; these three conjunctions depend each upon other : For, had not our nature been first *Hypostatically* united to the nature of God in the *second person*, we could never have been United to Christ in a *Mystical Body*. And if we be not in this life ( though absent ) united to Christ by a *Mystical Union*, we shall never have Communion of glory with him in his *heavenly presence*.

The *Mystical Union* ( chiefly here meant ) is wrought betwixt Christ and us by the *Spirit of Christ*, apprehending us, and by our *Faith* ( stirred up by the same *spirit* ) apprehending Christ againe. Both

which

which Saint Paul doth most lively expresse; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.* How can he fall away that holdeth, & is so firmly holden? This Union he shall best understand in his *mind*, who doth most feel it in his *heart*. But of all other times, this union is best felt, and most confirmed, when we duly receive the *Lords Supper*. For then wee shall sensibly feeble our hearts knit unto Christ, and the *desire of our souls* drawn by *faith* and the *Holy Ghost*, as by the *cords of love*, nearer and nearer to his holiness.

From this *Communion with Christ*, there follow to the faithfull many unspeakable benefits.

As first, Christ took by *imputation* all their sinnes and guiltiness upon him, to satisfie *Gods Justice* for them; and he freely gives, by *imputation*, unto us all his righteousness in this life, and all his right unto eternal life, when this is ended; and counteth all the *good* or *ill*

Phil. 3. 12.

2 Cor. 15. 2

Rom. 4. 25

1 Pet. 2. 15

Phil. 3. 9.

that is done unto us, as done unto his own person.

Secondly, there floweth from *Christs nature* into our *nature*, united to him, the *lively spirit* and *breath of grace*, which reneweth us to a spiritual life, and so sanctifieth our *minds, wills, and affections*, that we daily grow more & more conformable to the *Image of Christ*.

Thirdly, hee bestoweth upon them all *saving graces*, necessary to attain eternal life; as the *sense of Gods love*, the *assurance of our election*, with *regeneration, justification and grace to doe good works*, till wee come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of *Christs holy Body*, and to beware of all *uncleanness, and filthiness*; knowing, that they live in Christ, or rather, that *Christ liveth in them*. From this *Union* with Christ (sealed unto us by the *Lords Supper*) Saint Paul draweth arguments to withdraw the *Corinthians* from

Mat. 25. 35

Acts 9. 4.

Mat. 25. 45

Zac. 2. 8.

Eph. 4. 5.

Rom. 8. 29.

2 Cor. 3. 18

John 15. 5.

John 1. 10

2 Cor. 8. 3,

4, 6, 7, 19.

from the pollution both of *Idolatry*, 1 Cor. 10. 16. and *Adultery*, 1 Cor. 16. 15, 16.

Lastly, from the former Communion 'twixt *Christ* and *Christians* there flows another Communion 'twixt *Christians* among themselves: Which is also lively represented by the Sacrament of the *Lords Supper*, in that the whole Church being *many*, doe all communicate of *one* bread in that holy action; *We being many are one bread & one body*; for we are all partakers of that one bread; that is, the bread which we eat in the Sacrament, is but *one*, though it be confected of *many* graines; so all the faithfull, though they be *many*, yet are they but *one mystical body* under *one head*, which is *Christ*. Our Saviour prayed *five times* in that prayer which hee made after his last Supper, that his Disciples might be *one*, to teach us at *once*, how much this *Unity* pleaseth him. This *Union* betwixt the faithfull, is so ample, that no distance of place can part it;

1 Cor. 10.  
17.

John 17.  
11, 21, 22,  
24, 26.

1 Cor. 4.  
13.

Eph. 4. 5.

\* Rom. 5.

\* Tit. 3. 5.

\* Eph. 4. 5.

1 Cor. 10. 7.

1 Cor. 11.

33.

\* Col. 1.

18, & 22.

\* Act. 4. 32

so strong, that death cannot dissolve it; so durable, that time cannot wear it out; so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of *soules* is termed the *Communion of Saints*, which Christ effecteth by six special meanes. First, by governing them all by *one* and the same *holy Spirit*. Secondly, by enduing them all with *one* and the same *Faith*. Thirdly, by shedding abroad his *own* \* *love* into all their hearts. Fourthly, by \* *regenerating* them all by *one* and the same *Baptism*. Fifthly, by \* *nourishing* them all with *one* and the same *spirituall food*. Sixthly, by being *one* \* *quickning Head* of that *one* body of his Church, which hee reconciled to God *in the body of his flesh*. Hence it was, that the multitude of believers \* *in the primitive Church*, were of *one heart*, and *one soul*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *love* one another, seeing they are all mem-  
bers

bers of the same holy, and mystical Body, whereof Christ is Head. And therefore they should have all a *Christian sympathy*, and fellow-feeling to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity, and mutually to relieue one anothers wants.

*Of the fourth End of the Lords Supper.*

4. To feed the soules of the faithfull in the assured hope of life everlasting: For the Sacrament is a sign, and a pledge unto as many as shall receive the same according to Christs institution; that he will according to his promise, by the virtue of his crucified body, and blood, as verily feed our souls to life eternall, as our bodies are by Bread and Wine nourished to this temporal life. And to this end Christ in the action of the Sacrament, \*really giveth his very Body and Blood to every faithfull Receiver. Therefore the Sacrament is called the *Communion of the body*

\* *Audio quid verba sonent: neque enim mortis tantum ac resurrectionis sue beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit, concludo realiter, hoc est, vere nobis in cæna dari Christi corpus, ut sit animis nostris in cibum salutarem,* Calv. in Comment. in 2 Cor. 11. v. 25. 1 Cor. 16.



\* Quod se nobis communicat, id fit arcana Spiritus Sancti virtute, quæ res locorum distantia, sejunctas, ac procul distitas, non modo aggregare, sed conducere in unum potest. Cal. in I Cor.

II. 27:

\* Hæc (sci. corpus & sanguis Domini) accepta atque hausta id efficiunt ut

& nos in Christo & Christus in nobis sit. Hil. .8. de Trin. Jam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas. B. Agnet. dist. apud Amb.

Chri-

and blood of the Lord. And \* communication is not of things absent but present: neither were it the Lords Supper, if the Lords Body and Blood were not there. Christ is verily present in the Sacrament by a double Union: whereof the first is spirituall, twixt Christ, and the worthy Receiver; the second is Sacramentall, twixt the Body, and Blood of Christ, and the outward signes in the Sacrament. The former is wrought by means that the same holy Spirit, dwelling in Christ and in the Faithfull, \* incorporateth the Faithfull, as Members unto Christ their Head, and so makes them one with Christ, and partakers of all the Graces, Holiness, and eternal Glory which is in him; as sure, and as verily as they hear the words of the promise, and are partakers of the outward signes of the holy Sacrament. Hence it is, that the Will of Christ is a true

Christians will; and the Christians life is Christ, who liveth in him, Galatians 2. verse 20. If you look to the things that are united, this Union is *essential*; if to the truth of this Union, it is *real*; if to the manner how it is wrought, it is *spiritual*. It is not our Faith that makes the Body and Blood of Christ to be present, but the Spirit of Christ dwelling in him and us. Our Faith doth but receive, and apply unto our souls those heavenly graces which are offered in the Sacrament.

The other being the *Sacramental Union*, is not a *Physical*, or *Local*, but a *spiritual* conjunction of the earthly signes, which are Bread and Wine, with the heavenly Graces, which are the Body and Blood of Christ, in the act of receiving; as if by a *mutual relation*, they were but *one*, and the *same thing*. Hence it is, that in the same \* instant of time that the worthy Receiver eateth with his mouth the Bread and Wine of the Lord,

\*Corpus non adest cum pane, ὅμω, id est, simul loco, sed ὅμω, id est, simul tempore.

\* *Quum  
cena cæle-  
stis sit*

*actio, mini-  
me absurdū  
est Christiū*

*in cælo ma-  
nentem à  
nobis reci-  
pi.*

*Calv. in  
I Cor. II.*

*25.*

\* *Fidem  
mitte in  
cælum &*

*tuū in ter-  
ris tanquā  
præsentem  
denuisti.*

*Aug. Epi.*

*II. 25.*

*Fidem cum  
disco, non  
intelligo*

*quamlibet  
opinionem,  
sed fiducia*

*qua quum*

*audis panem tessera esse corporis Christi, non dubitas  
impleri à Domino, quod verba sonant; corpus quod ne-  
quaquam cernis spirituale esse tibi alimentum, vimque ex*

*Christi carne vivificā in nos per spiritū diffundi,*

he eateth also with the mouth of his Faith, the very Body and Blood of Christ. Not that \* Christ is brought down from Heaven to the Sacrament, but that the holy Spirit by the Sacrament, lifts up his minde unto Christ, not by any local mutation, but by a devout affection; so that in the holy \* contemplation of Faith, he is at that present with Christ, and Christ with him. And thus beleeving and meditating how Christ his Body was crucified, and his precious Blood shed for the remission of his sinnes, and the reconciliation of his Soul unto God; his Soul is hereby more effectually sed in the assurance of Eternal life, than Bread and Wine can nourish his Body to this temporal life. There must be therefore of necessity in the Sacrament, both the outward signes to be visibly seen with the Eyes of

*the*

the body, and the Body and Blood of Christ to be *spiritually discerned* with the Eye of Faith. But the form how the Holy Ghost makes the Body of Christ, being absent from us in place, to be present with us by our union, Saint Paul termes a great Myserie, such as our understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not bare signifying Signes, but such as wherewith Christ doth indeed exhibit & give to every worthy Receiver \* not onely his divine vertue and efficacie, but also his very Body and Blood, as verily as hee gave to his Disciples the Holy Ghost by the sign of his sacred Breath; or health to the diseased by the Word of his mouth, or touch of his hand, or garment. And the apprehension by Faith is more forcible than the exquisitest comprehension of Sense or Reason. To conclude this point; this holy Sacrament is that blessed Bread, which being eaten, opened the eyes of the

\*Eman

Eph. 5. 32.  
 \*Ego tunc  
 nos denu  
 participari  
 Christi bo  
 nis agnosce,  
 postquam  
 Christum  
 ipsum obti  
 nemus. Ob  
 tinetur non  
 tantum  
 quum pro  
 nobis factu  
 fuisse,  
 victimam  
 credimus:  
 sed dum in  
 nobis habi  
 tat dum  
 ejus sumus  
 membra, ex  
 carne ejus,  
 dum in u  
 nam deniq;  
 substanti  
 am. (ut lo  
 quar) cum  
 ipso coales  
 cimus.  
 Calv. ibid.

- \* Luk. 24. 30, 31.  
 \* 1 Cor. 13.  
 \* 1 Sam. 14. 27.  
 Judg. 7. 1 3  
 1 King. 18. 6, 7.  
 Psal. 78. 24, 25.  
 Numb. 16. 35.  
 Joh. 6. 32, 39, 50.  
 Joh. 6. 51. 58.  
 1 Joh. 6. 34
- \* *Emautes*, that they knew Christ. This is that *Lordly Cup* by which  
 \* we are all made to drink into one Spirit. This is that *Rock* flowing with \* *hony*, that reviveth the fainting spirits of every true *Jonathan*, that tastes it with the mouth of *Faith*. This is that *Barley Loafe*, which tumbling from above, strikes down the tents of the *Midianites* of infernal darkness. *Elias Angelical Cake* and water preserved him forty daies in *Horeb*; and *Manna* (Angels food) fed the *Israelites* forty years in the *Wilderness*: but this is that true *Bread of life*, and heavenly *Manna*, which if we shall duly eat, will nourish our souls for ever unto life eternal. How then should our souls make unto Christ that request from a spiritual desire, which the *Capernaïtes* did from a carnal motion? Lord, evermore give us this *Bread*.

The fifth End of the Lords  
 Supper.

5. To bee an assured pledge unto

us of our resurrection. The Resurrection of a Christian is two-fold. First, the \**spiritual* Resurrection of our soules, in this life, from the death of sinne, called the *first Resurrection*; because that by the *Trumpet-voyce* of Christ, in the Preaching of the Gospel, wee are raised from the death of sinne to the life of grace: \* *Blessed and holy is he* (saith Saint John) *who hath part in the first Resurrection, for, on such the second death hath no power.* The \**Lords Supper* is both a mean and a pledge unto us of this spiritual, and first Resurrection.\* *He that eateth mee, even hee shall live by me.* And then are we fit Guests to \**sit at the Table with Christ*, when, like Lazarus, we are raised from the death of sinne, to newness of life.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved; for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth

\* Joh. 5. 25.  
Rom. 6. 4,  
5, 12.

\* Apoc.  
20. 6.

\* *Hinc apud  
priscos Sa-  
cramentum  
baptismi  
appellaba-  
tur Salus;  
Sacramen-  
tum vero  
Domini  
corporis  
Vita.*

Aug. lib. 1,  
*de peccato-  
rum meritis*  
cap. 12.

\* Joh. 6. 57

\* Joh. 17. 2



1 Sam. 3. *I sweareth, with Samuel, Here I am' speak, Lord, for thy servant heareth;*  
 Pl. 108. 1. *And with David, O God, my heart*  
 Acts 9. 9. *is ready; And with Paul, Lord,*  
*What wilt thou have me doe? Then*  
*surely thou art raised from the*  
*death of sinne, and hast thy part in*  
*the first resurrection: but if thou*  
*remainest ignorant of the true*  
*grounds of Religion, and findest in*  
*thy self a kind of secret loathing of*  
*the exercises thereof, and must be*  
*drawn, as it were, against thy wil,*  
 Apoc. 3. 1. *to doe the workes of Piety, &c.*  
*then surely thou hast but a name*  
*that thou livest, but thou art dead,*  
*as Christ told the Angel of the*  
*Church of Sardis; and thy soul is*  
*but as salt to keep thy body from*  
*stinking.*

Joh. 6. *Secondly, the corporal resurre-*  
*ction of our bodies at the last day,*  
*which is called, the second resurre-*  
*ction, which freeth us from the first*  
*death. He that eateth my flesh, and*  
*drinketh my blood, hath eternal life,*  
*and I wil raise him up at the last day:*  
*For this Sacrament signifieth, and*  
*sealeth*

sealeth unto us, that Christ dyed and rose again for us, and that his \* flesh quickeneth, and nourisheth us unto eternall life, and that therefore our bodies shall surely bee raised to eternal life at the last day. For seeing our head is risen, all the members of the body shall likewise surely rise again: For how can those bodies which (being the weapons of righteousness, Rom. 16. 13. Temples of the Holy Ghost, 1 Cor. 6. 19. and members of Christ) have been \* fed and nourished with the Body and Bloud of the Lord of life but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried, and

\* Hinc panis & vinū à veteribus nominantur symbola resurrectionis. Con. Nicen. Joh. 6. 51.

Caro Christi non in sese, sed in verbo ipsi hypostatice unito vivifica est, Cyr. in Joh. 10. 13. Et quia est proprio caro verbi cuncta vi-

vificantis, Synod Eph. Directa fide ad Reginas. Vivificat. 1 Ratione meriti obedientie, quia Christi caro pro credentibus oblata fuit in Sacrificium. 2 Ratione copulationis nostra cum Christo, quia non possumus ad Deum vitam fontem perungere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest, Joh. 6. 63. Carnalis opinio non conveniens cum mysterio manducationis carnis Christi. \* Quomodo negant carnem capacem esse resurrectionis qua sanguine & corpore Christi nutritur? Iren. lib. 4. cap. 34.

laid

\* Isa. 26.  
19, 20.

\*Christi  
resurrectio  
in qua no-  
stra initi-  
tur, com-  
munis re-  
surrectionis  
Fidei jussor  
est. Theod.  
\*Mortuum  
esse Chri-  
stum etiam  
Pagani  
credunt:  
resurrex-  
isse vero  
propria  
Fides est  
Christiano.

rum. l. 19. con. Faust. c. 19. Tota fiducia Christianorum est  
resurrectio mortuorum. Tert. lib. 5. de resurrect. Carn.  
\* αὐτοῦ ἀνέστη, ὁ γὰρ ἀνέστη.

laid to sleep in the *L O R D*. And  
their *burial places* are termed, the  
\* *beds and dormitories of the Saints*.  
The Reprobates shall arise at the  
last day; but by the Almighty pow-  
er of Christ, as he is *Judge*,  
bringing them as Malefactors out  
of the Gaol to receive their sen-  
tence, and deserved execution :  
but the Elect shall arise by virtue  
of *Christs Resurrection*, and of the  
Communion which they have  
with him, as with their *Head*. And  
his resurrection is the \* *cause*, and  
assurance of ours. The \* *Resurrection*  
of Christ, is a Christians peculiar  
Faith: the *Resurrection of the dead*,  
is the *Child of Gods* chiefest confi-  
dence. Therefore Christians in  
the Primitive Church, were wont  
to salute one another in the mor-  
ning with these Phrases : \* *The*  
*Lord is risen*; and the other would  
answer ; *True, the Lord is risen in-*  
*deed*.

The

*The sixth End of the Lords  
Supper.*

6 To seal unto us the assurance of everlasting life. Oh, what more wished or beloved than *life*? Or what doe all men naturally more either fear or abhor than *death*? Yet is this *first death* nothing, if it be compar'd with the *second death*: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to bee assured of eternal life, prepare thy self to bee a worthy receiver of this blessed Sacrament. For our Saviour assureth us, *That if any man eat of this bread, he shall live for ever: And the bread that I will give, is my flesh, which I will give for the life of the world.* He therefore who duly eateth of this holy Sacrament, may truly say, not onely *Credo vitam eternam*, I believe life everlasting, but also, *Edo vitam eternam*, I eat life everlasting. And indeed this is the true tree of life, which GOD hath planted in the midst of the *Paradise of the Church*

*Omium  
terribilium  
terribiliss-  
imum mors,  
Arist.*

*Joh. 6. 51.*

Apoc. 2. 7.

Church, and whereof he hath promised to give every one that overcometh, to eat. And this tree of life by infinite degrees excelleth the tree of life that grew in the Paradise of Eden; for that had his root in the earth, this from heaven; that gave but life to the body, this to the soul; that did but preserve the life of the living, this restoreth life to the dead. The leaves of this Tree keale the Nations of beleevers, and yet yeelds every month a new manner of fruits, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, once every moneth, taste anew of this renewing fruit, which Christ hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlasting.

Apo 22. 6.

*Milites sacramento  
erant iurati & abstinentiam praestandum  
soli Imperatori fidelitatem & obedientiam.*

*Of the seventh End of the  
Lords Supper.*

7. To binde all Christians, as it were by an oath of fidelity, to serve the one onely true God, and to admit

admit no other propitiatory sacrifice for sinnes, but that one real sacrifice which by his death Christ once offered, and by which he finished the sacrifice of the Law, and effected eternal redemption, and righteousness for all believers; and so to remain for ever a publick mark of profession, to distinguish Christians from all Sects, and false Religions. And seeing that in the Mass there is a strange Christ adored, not he that was born of the Virgin Mary, but one that is made of a Wafer-Cake; and that the offering up of this Breaden God is thrust upon the Church, as a propitiatory sacrifice for the Quick and the Dead; all true Christians upon the danger of wilful perjury before the Lord chief Justice of Heaven and Earth, are to detest the Mass, as the Idol of indignation, which is most derogatory to the all-sufficient world-saving merits of Christs Death, and Passion: For by receiving the Sacrament of the Lords Supper, wee all sweare that all reall Sacrifices  
are



are ended by our Lords death ; and that his *body* and *blood* once crucified and shed, is the *perpetual food*, and nourishment of our souls.

2. *How to consider thine own unworthiness.*

Deut. 17.  
26.  
Gal. 3. 20.

A Man shall best perceive his own *unworthiness*, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what duties thou hast *omitted*, and what vices thou hast *committed*, contrary to *every one* of the *Commandments* ; remembering that without *repentance*, and *Gods mercy* in Christ, the *curse of God* (containing all the miseries of this life, and everlasting torments in hell fire, when this is ended) is due to the breach of the least of Gods *Commandments*. And having taken a *due survey* both of thy sins, and miseries, retire to some secret place,

place, and there putting thy selfe in the sight of the Judge as a guilty Malefactor standing at the Bar to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fists, and bedewing thy cheeks with thy tears, confess thy sinnes, and humbly ask him mercy and forgiveness, in these, or the like words.

*An humble Confession of sins, to be made unto God before the receiving of the holy Communion.*

**O** GOD, and heavenly Father, when I consider the goodness which thou hast ever shewed unto mee, and the wickednesse which I have committed against heaven, and against thee, I am ashamed of my self, and confusion seemes to cover my face as a veile; for, which of thy Commandements have I not transgressed? O Lord, I stand here guilty of the breach of all thy

Luke 15.

*The first  
Command-  
ment.*

Deut. 6.5.

Mat. 12.

37.38.

Lev. 19.14

Pſal. 38.8.

*The second  
Command-  
ment.*

Deut. 12.

32.

Mat. 19.9.

Gal. 3.1.

*The third  
Command-  
ment.*

Phil. 2.10.

Ecc. 4.17.

1 Kings

19.10.

Jer. 5.20.

Here con-  
fess thy  
rash & false  
swearing.

thy holy Laws. For the love of my heart hath not so intirely cleaved unto thy Majesty, as to *vain*, and *earthly* things: I have not feared thy Judgements, to deterre mee from sinnes, nor trusted to thy promises, to keep me from doubting of my temporal, or from despairing of mine eternal state. I have made the rule of thy divine worship to bee *what my minde thought fit*, not what thy Word prescribed; finding my heart more prone to remember my blessed Saviour in a painted picture of mans device, rather than to behold him crucified in his Word & Sacrament, after his own ordinance. Where I should never use thy name (where at all *knees do bow*), but with religious reverence, nor any part of thy worship without due preparation and zeal; I have blasphemously abused thy holy name to *rash* and *customary oaths*; yea, I have used oaths by thy sacred name, as false covers of my *filthy* sins. And I have bin present at thy service oft times  
more

for *incontinency* could not contain me within the bounds of *Chastity*; for by doting on *Beauty*, whose ground is but *dust*, Satan hath bewitched my flesh to lust after *strange flesh*.

Where I should have lived in *uprightnesse*, giving every man his due, being contented with mine own estate, & living conscionably in my *lawfull calling*, should bee ready (according to mine ability) to send and give unto the poor, O Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other *indirect dealings*, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians; yea I have received and suffered Christ, where I was trusted many a time, in his *poor members*, to stand hungry, cold, and naked at my door, and hungry, cold, and naked to goe away succourless as he came; and when the leanness of his *cheeks* pleaded *pitty*, the hardness of my heart would shew no *compassion*.

The eighth Commandment.

Eph. 4. 23.

Luk. 6. 34,

35.

Lev. 25.

35.

Here confesse if thou hast secretly stolen, or openly robbed any thing, or hast detained from any fatherless child that which is his by right.

Y Where-

*The ninth  
Commnd-  
ment.*

Zach. 8. 19

Mat. 10. 16

1 Cor. 13.

7.

Mat. 1. 18,

19.

Pf. 50. 20.

Pf. 15. 3.

Here con-  
fess if thou  
hast bely-  
ed, or slan-  
dered thy  
neighbor,  
or not spo-  
ken the  
truth to  
clear his  
innocency  
when  
thou wast  
called  
thereunto.

Tit. 1. 12.

*The tenth  
Command-  
ment.*

Heb. 13. 5.

1 Tim. 6. 6.

Phil 4. 11,

12.

Where I should have made con-  
science to *speake the truth in simpli-  
city, without any falshood, pru-  
dently judging aright, and charita-  
bly construing all things in the best  
part, and should have defended the  
good name and credit of my neigh-  
bour, alas (vile wretch that I am!)  
I have belyed and slandered my fel-  
low brother, and as soon as I heard  
an ill report, I made my tongue the  
instrument of the Devil, to blazon  
that abroad unto others, before I  
knew the truth of it my self: I  
was so farre from speaking a good  
word, in defence of his good name,  
that it tickled my heart in secret  
to hear one that I envied, to be  
taxed with such a blemish, though  
I knew that otherwise the graces  
of God shined in him in abundant  
measure. I made jests of officious,  
and advantage of pernicious lyes;  
herein shewing my self a right  
Cretian rather than an upright  
Christian.*

And lastly (O Lord) where I  
should have rested fully contented  
with

with that *portion* which thy Majesty thought meetest to bestow upon mee in this *Pilgrimage*, and rejoyced in *another's* good as in my *own*: Alas, my life hath been nothing else but a *greedy lusting* after this neighbors *house*, & that neighbors *land*; yea, secretly wishing such a man dead, that I might have his *living* or *office*, coveting rather those things which thou hast bestowed on *another*, than being thankfull for that which thou hast given unto my self. Thus I, O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandements, from the *first* to the *last*, from the *greatest* unto the *least*; and here I stand guilty before thy judgement seat of all the breaches of all thy laws, and therefore lyable to thy *curse*, and to all the miseries that *Justice* can pour forth upon so *curst* a creature. And whether shall I goe for deliverance from this misery? Angels blush at my rebellion, and will not help



Heb. 4.

Ps. 130. 1.

Job 13. 12

Jonas 2. 2.

me : Men are guilty of the like transgression, and cannot help themselves? shall I then despair with *Cain*? or make away my self with *Judas*? No, Lord; for that were but to end the miseries of this life, and to begin the endless torments of hell: I will rather appeal to thy *Throne of Grace*, where mercy reigns, to pardon *abounding* sinnes; and out of the *depth* of my miseries I wil cry with *David* for the *depth* of thy mercies. Though thou shouldst kill me with afflictions, yet will I, like *Job*, put my trust in thee. Though thou shouldst drown mee in the Sea of thy displeasure, with *Jonas*, yet will I catch such hold on thy Mercy, that I will bee taken up dead, clasping her with both my hands: And though thou shouldst cast me into the bowels of *Hel*, as *Jonas* into the Belly of the *Whale*, yet from thence would I cry unto thee: O God, the Father of Heanen; O Jesus Christ the Redeemer of the World; O Holy Ghost my Sanctifier, three Persons, and one eternal

eternal God, have mercy upon me a miserable sinner. And seeing the goodness of thine own nature first moved thee to send thine *only begotten Sonne* to dye for my finnes, that by his death I might be reconciled to thy Majesty; O reject not now my penitent Soul, who being *displeased* with her selfe for sinne, desireth to return to serve, and please thee in newness of life; and reach from heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to sink in the *Sea* of my sins and misery. Wash away the *multitude* of my finnes with the *merits* of that *blood*, which I beleeve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body and Blood*, O Lord, I beseech thee, let thy holy Spirit, by the Sacrament, seal unto my soul, that by the merits of thy death and passion all my finnes are so freely and fully remitted and

Rom. 4.  
ulr.

forgiven that the curse and judgments which my sinnes have deserved, may never have power either to *confound* me in this life, or to *condemn* me in the world which is to come : For my stedfast faith is, that *thou hast dyed for my sins, and risen again for my justification.* This I beleeve, O Lord *help my unbelief.* Work in me likewise, I beseech thee, an *unfeigned Repentance*, that I may heartily *bewail* my former sins, and *loath* them, and serve thee henceforth in newness of life, and greater measure of *holy devotion*; and let my soul never forget the infinite love of so sweet a *Saviour*, that hath layd down his life to redeem so vile a *sinner.* And grant, Lord, that having received these seals and pledges of my *Communion* with thee, thou mayst henceforth so dwell by thy *Spirit* in me, and I so live by *Faith* in thee, that I may carefully walk all the dayes of my life in *godliness* and *piety* towards thee, and in *Christian love* and *charity* toward all my Neighbors, that  
living

living in thy fear, I may dye in thy favour, and after death be made partaker of eternal life, through Jesus Christ, my Lord and onely Saviour, Amen.

3. Of the means whereby thou mayst become a worthy Receiver.

These meanes are duties of two sorts; the former respecting GOD, the latter our Neighbour. Those which respect God, are three: First, *sound knowledge*; Secondly, *true faith*; Thirdly, *unfeigned repentance*. That which respecteth our Neighbour, is but one, *sincere Charity*.

1. Of sound Knowledge, requisite in a worthy Communicant.

Sound Knowledge is a sanctified understanding of the first Principles of Religion: As first, of the Trinity of Persons in the Unity of the Godhead. Secondly, of the Creation of  
T 4 Man

Heb. 6. 1, 2  
Joh. 17. 3.  
1 Tim. 2. 4  
2 Cor. 12. 5.

*Man, and his Fall.* Thirdly, of the curse and misery due to sinne. Fourthly, of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacraments sealing the same unto us. For as an house cannot be built unless the foundation be first laid, so no more can Religion stand unless it bee first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods Will, we can neither beleieve nor do the same For as worldly businessses cannot bee done but by them who have skill therein, so without knowledg must men be much more ignorant in divine and spiritual matters. And yet in temporal things a man may doe much by the light of nature; but in religious mysteries, the more men relye upon natural reason, the further we are from comprehending spiritual truth. Which discovers the fearful estate of those who receive without knowledge, and the more fearful estate of those Pastors who

1 Cor. 2.

4.

Rom. 8. 7.

who minister unto them without  
*Catechising.*

2. *Of sincere Faith, required to  
make a worthy Commu-  
nicant.*

*Sincere Faith* is not a bare know-  
ledge of the Scriptures, and first  
grounds of Religion (for that *De-  
vils* and *Reprobates* have in an ex-  
cellent measure, and do believe it  
and tremble) but a true persuasion,  
as of all those things whatsoever the  
Lord hath revealed in his Word, so  
also a particular application unto a  
mans own soul of all the promises  
of mercy which God hath made in  
Christ to all beleeving sinners: And  
consequently, that Christ and all  
his merits doe belong unto him as wel  
as to any other. For first, if we have  
not the righteousness of Faith, the  
Sacrament seales nothing unto us,  
and every man in the Lords Supper  
receiveth so much as hee beleeveith.  
Secondly, because that without  
Faith we communicating on earth  
cannot apprehend Christ in heaven;  
for as he dwelleth in us by Faith, so

Jam. 3. 19.  
Heb. 4. 2.

Rom. 4. 11

Eph. 3. 17



Job 11. 6.  
Rom. 14.  
23.

Isa. 55. 7.  
Eze. 33. 11

Act. 26. 29  
and 3. 19.  
Luk. 1. 74,  
75.

Heb. 2. 13,  
14.  
Tit. 1. 15.

by Faith we must likewise eat him. Thirdly, because that without faith wee cannot be perswaded in our consciences, that our receiving is acceptable unto God.

3. Of unfeigned repentance  
requisite for a true  
Communicant.

True repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sinnes, to serve God in holinesse and righteousness all the rest of his dayes. For as he that is gluttoned with meat is not apt to eat bread, so hee that is stuffed with sinnes is not fit to receive Christ: And a conscience defiled with wilful filthinesse, makes the use of all holy things unholy unto us. Our sacrificed spotless Pass:over cannot be eaten with the soure leaven of malice and wickedness, saith Paul, 1 Cor. 5. 8. Neither can the old bottles of our corrupt and impure consciences retain the new Wine of Christs precious Blood, as  
our

our Saviour saith *Mark* 2.22. We must therefore truly repent, if we will be worthy partakers.

4. *The dutie to be performed in respect of our Neighbour, is Charitie.*

*Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words and deeds, as oft as we meet, and occasion is offered: For first, without love to our neighbour, no sacrifice is acceptable unto God. Secondly, because one chief end wherefore the Lords Supper was ordained is, to confirm Christians love one towards another. Thirdly, no man can assure himself that his own sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus far of the first sort of duties which we are to perform before we come to the Lords Table, called Preparation.*

*Mat.* 5.23  
24.  
*John* 13.  
14,34,35.  
*Mat.* 6. 12,  
14,15.  
& 18. 35.

2. Of the second sort of duties which a worthy Communicant is to perform at the receiving of the Lords Supper called Meditation.

**T**His Exercise of spirituall Meditation consists in divers points.

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by Christ to bee a Guest at his holy Table, and how lovingly he invited thee; *H*, every one that thirsteth, come ye to the water of life, &c. Come, buy Wine and Milk, without money, and without price: eat ye that which is good; let your soul delight it self in fatness. Take ye, eat ye: This is my body which was broken for you: Drink ye all of this; for this is my blood which was shed for the remission of your sinnes. What greater honor can be vouchsafed than to be admitted to sit at the Lords own Table? What better  
fare

Mat. 22.  
1 Pet. 1.  
H. 55. 1, 2.

Mat. 26.  
26, 27, 28,  
&c.

fare can be afforded, than to feed on the *Lords* own Body and Blood? If *David* thought it to be the greatest favour that he could shew unto good *Barzillai*, for all the kindness that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in *Jerusalem*, how much greater favour ought we to account it, when *Christ* doth indeed feed us in the Church, at his own Table, and that with his own most holy Body and Blood?

2 Sam. 33.

Secondly, as *Abraham*, when hee went up to the Mount to Sacrifice *Isaac* his Son, left his servants beneath in the Valley, so when thou comest to the spiritual Sacrifice of the *Lords* Supper, lay aside all earthly thoughts and cogitations, that thou mayst wholly contemplate of *Christ*, and offer up thy *Soul* unto him, who sacrificed both his *Soul* and *Body* for thee.

Gen. 22. 5.

Thirdly, meditate with thy self how precious and venerable is the  
body

*Body and Blood of the Son of God, who is the Ruler of Heaven and Earth, the Lord, at whose beck the Angels tremble, and by whom both the quick and dead shall be judged at the last day, and thou among the rest : And how that it is he, who having been crucified for thy sinnes, offereth now to be received by faith into thy soul. On the other side, consider how sinful a creature thou art ? how altogether unworthy of so holy a Guest ? how ill deserving to taste of such sacred food, having been conceived in filthiness and wallowing ever since in the mire of Iniquity ? bearing the name of a Christian, but doing the works of the devil ; adoring Christ with an \* Ave Rex in thy mouth, but spitting Oathes in his face, and crucifying him anew with thy graceless actions.*

\* Hail  
King.

Fourthly, ponder then with what face darest thou offer to touch so holy a body with such defiled hands ? or to drink such precious blood with so lewd & lying a mouth ?

mouth? or to lodge so blessed a Guest in so unclean a stable? for if the *Bethshemites* were slain for but looking irreverently into the *Ark of the Old Testament*, what Judgement mayst thou justly expect, who with such impure eyes and heart, art come to see and receive the *Ark of the New Testament*, in which dwelleth all the fulness of the God-head bodily?

Col. 1. 3, 9.

If *Uzza* for but touching (though not without zeal) the *Ark of the Covenant* was stricken with sudden death, what stroak of Divine Judgement mayst thou not fear, that so rudely, with unclean hands, dost presume to handle the *Ark of the eternal Testament*, wherein are hid all the treasures of wisdom and knowledge?

2 Sam. 6.

If *John Baptist* (the holiest man that was born of a woman) thought himself unworthy to bear his shoes, O Lord, how unworthy is such a *prophane wretch*, as thou art, to eat his *Holy Flesh*, & to drink his *precious Blood*?

Mat. 3. 11.

If



If the blessed Apostle Saint *Peter*, seeing but a glympse of Christs Almighty Power, thought himself unworthy to stand in the same *boat* with him, how unworthy art thou to sit with Christ at the same *Table*, where thou mayst behold the infiniteness of his *Grace* and *Mercy* displayed?

Rom. 8.8.

If the *Centurian* thought that the roof of his house was not worthy to harbour so divine a Guest, what room can there be fit under thy ribs for Christs holynesse to dwell in?

If the *Blood-issued* sick woman feared to touch the Hemme of his Garment, how shouldst thou tremble to eat his flesh, and to drink his all-healing blood?

Yet, if thou comest humbly, in Faith, Repentance, and Charity, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sinnes affright thee; for they shall never be laid unto thy charge, and this Sacrament shall seale unto thy

thy soul, that all thy finnes and the judgements due unto them, are fully pardoned, and clean washed away by the blood of Christ. For this Sacrament was not ordained for them who are perfect, but to help penitent sinners unto perfection. Christ came, not to call the righteous, but sinners to repentance. And he saith, that the whole need not the Physician, but they that are sick. Those hath Christ called, and when they came, them hath he ever helped: Witness the whole Gospel, which testifieth that not one sinner who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sick soul in this Fountain of Christs Blood, and doubtless, according to his promise, Zach. 13. 1. thou shalt be healed of all thy finnes and uncleanness. Not sinners therefore, but they who are unwilling to repent of their finnes, are debarred this Sacrament.

Fifthly, meditate, that Christ left his Sacrament unto us as the  
chief

Mat. 9. 12,

13.

Mat. 11. 28

chief token and pledge of his love; not when wee would have made him a King, *Joh. 6. 15.* ( which might have seemed a requital of kindnesse ) but when Judas, and the High Priests were conspiring his death, (therefore wholly of his meere favour. ) When Nathan would shew David how entirely the poor man loved his sheep that was killed by the rich man, he gave her ( sayd hee ) to eat of his own morsels, and of his own cup to drink, *2 Sam. 12. 3.* And must not then the love of Christ to his Church be unspeakable, when he gives her his own flesh to eat, and his own blood to drink, for her spirituall and eternal nourishments? If then there be any love in thine heart, take the Cup of Salvation into thy hand, and pledge his love with love again, *Pf. 116. 11.*

Sixthly, when the Minister be-  
ginneeth the holy consecration of  
the Sacrament, then lay aside all  
praying, reading, and all other  
cogitations whatsoever, and settle  
thy

thy meditations onely upon those holy *actions* and *rites*, which according to *Christs Institution*, are used in and about the holy Sacrament: For it hath pleased God (considering our weaknesse) to appoint those *rites* as meanes the better to lift up our mindes to the serious contemplation of his *heavenly graces*.

When therefore thou seest the Minister putting *apart Bread* and *Wine* on the *Lords Table*, and consecrating them by *Prayer*; and the rehearsal of *Christs Institution*, to be a holy *Sacrament* of the blessed *Body* and *Blood* of *Christ*, then meditate, how God the Father, of his *meer love* to Mankind, set *apart*, and sealed his *only begotten Sonne*, to bee the *all-sufficient meanes*, and onely *Mediator* to *redeem* us from *sin*, and to *reconcile* us to his *grace*, and to *bring* us to his *glory*.

When thou seest the Minister break the *Bread*, being blessed, thou must meditate, that *Iesus Christ*

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*Christ the eternall Sonne of God was put to death, and his blessed soul and body (with the sence of Gods anger) broken asunder for thy sinnes, as verily as thou now seest the holy Sacrament to be broken before thine eyes; and withall call to mind the hainousnes of thy sins, and the greatnesse of Gods hatred against the same, seeing Gods Justice could not bee satisfied but by such a Sacrifice.*

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it, then meditate, *That the King (who is the Master of the Feast) stands at the Table to see his Guests, and looketh upon thee, whether thou hast on thee thy Wedding Garment. Think also, that all the holy \* Angels that attend upon the Elect in the Church, and*  
*b doe desire to behold the celebration of these holy Mysteries, doe observe thy reverence and behaviour. Let thy soul therefore, whilst the Minister bringeth the Sacrament, and*  
 unto

Mat. 22.

11.

This wedding Garment is righteousness and true holynesse.

Apo. 20 8.

Eph. 4. 24.

\* 1 Cor. 12.

10.

Ep<sup>h</sup>. 5. ult

b 1 Pet. 11.

unto thee, offer this, or the like  
short Soliloquie unto Christ.

*A sweet Soliloquie to be said  
betwixt the Consecration,  
and receiving of the  
Sacrament.*

**I**S it true indeed, that God wil dwell  
on earth? Behold, the Heaven, and  
the Heaven of Heavens are not able  
to contain thee; how much more un-  
able is the soul of such a sinful Caitiff  
as I am to receive thee?

1 Kings 8.  
27.

But seeing it is thy blessed plea-  
sure to come thus to <sup>a</sup>sup with me,  
and to <sup>b</sup>dwell in me, I cannot  
for joy but burst out and say, *What  
is man that thou art mindful of  
him, and the Sonne of Man, that  
thou soregardest him?* What fa-  
vour soever thou vouchsafest me  
in the abundance of thy Grace, I  
will freely confess what I am in  
the wretchedness of my Nature.  
I am, in a word, a carnal Creature,  
whose very soul is <sup>\*</sup>sold under  
sin

<sup>\*</sup> Apoc. 3.  
20.  
<sup>b</sup> Joh. 14.  
23.

<sup>\*</sup> Rom. 7.  
14.

d Verſ. 24.

\* Mat. 9.

13.

Mat. 11:

8.

*finne ; a wretched man, compaſſed about with <sup>d</sup> a body of death. Yet, Lord, ſeeing thou \* calleſt, here I come ; and ſeeing thou calleſt ſinners, I have thruſt my ſelfe in among the reſt ; and ſeeing thou calleſt all with their heaviest loads, I ſee no reaſon why I ſhould ſtay behind. O Lord, I am ſick, and whither ſhall I goe but unto thee the Phyſitian of my Soul ? Thou haſt cured many, but never diſt thou meet with a more miſerable patient ; for I am more leprons than Gehazi, more unclean than Magdalen, more blinde in ſoul than Bartimeus was in Body ; for I have lived all this while, and never ſeen the true light of thy Word. My ſoul runnes with a greater fluxe of ſinne than was the Hemoriſſe iſſue of blood. Mephiboſheth was not more lame to go, than my ſoul is to walk after thee in love : Jeroboams arm was not more withered to ſtrike the Prophet, than my hand is maimed to relieve the poor. Cure me, O Lord,*

Lord, and thou shalt doe as great a work as in curing *them all*. And though I have *all their sinnes and sores*, yet, Lord, so abundant is thy *grace*, so great is thy *skil*, that if *thou wilt*, thou canst with a *word* forgive the *one*, and heal the *other*: And why should I doubt of thy *good will*, when to save me, will cost thee now but one *loving smile*, who diddest shew thy self so *willing* to redeeme mee, though it should cost thee *all thy heart blood*; and now offerest so graciously unto me the *assured pledge* of my Redemption by thy *blood*? *Who am I, O Lord God?* and what is my merit, that thou hast bought mee with so *dear a price*? It is meerly thy *mercy*; and I, *O Lord*, am not *worthy the least of all thy mercies*, much les to be a partaker of this holy Sacrament, the greatest *pledge* of the greatest *mercy* that ever thou didst bestow upon those *sonnes of men* whom thou *lovest*. How might I in respect of *mine own unworthiness*, cry out for *fear* at the sight of

2 Sam. 7.  
11.

Gen. 32:  
10.

1 Sam. 5.7

Mat. 28.5.

Luke 2.  
44,45.

Mat. 8.8.

of thy ho'y Sacrament, as the Philistins did, when they saw the Ark of God come into the Assembly? Woe now unto mee a sinner; but that thy Angel doth comfort mee, as hee did the woman, Fear thou not, for I know that thou seekest Jesus which was crucified. It is thou indeed that my soul seeketh after: And here thou off'rest thy self unto mee in thy blessed Sacrament. If therefore Elizabeth thought her selfe so much honoured at thy presence in the womb of thy blessed Mother, that the Babe sprang in her belly for joy, how should my soul leap within mee for joy, now that thou comest by thy holy Sacrament to dwell in my heart for ever? Oh what an honour is this, not that the Mother of my Lord, but my Lord himself should come thus to visit mee! Indeed Lord, I confesse with the faithfull Centurion, that I am not worthy that thou shouldest come under my roof: And that if thou didst  
but

but *ſpeak* the word onely, my ſoul ſhould be ſaved: Yet ſeeing it hath pleaſed the riches of thy grace, for the better ſtrengthning of my *weakneſs*, to ſeal thy mercy unto me, by thy *viſible ſign*, as well as by thy *viſible word*; in all thankfull humility my ſoul ſpeakes unto thee with the *blessed Virgin*, Behold the handmaid of the Lord, be it unto mee according to thy *Word*. Knock thou, Lord, by thy *Word* and *Sacraments*, at the door of my heart, and I will, like the *Publican*, with both my fiſts knock at my *breast*, as faſt as I can, that thou mayſt enter in; and if the door will not open faſt enough, *break* it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cauſe with *Zacheus* to acknowledge, that *this day ſalvation is come into mine houſe*: And caſt out of me whatſoever ſhall be offensive unto thee; for I reſign the whole *poſſeſſion* of my heart unto thy ſacred Maſteſty, intreating that

Luke 1.38

Apoc. 3.

20.

Luk. 18.

23.

Luk. 19.9.



*I may not live henceforth, but that thou mayst live in me, speak in me, walk in me, and so govern me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdome of glory. Grant this, O Lord Jesus, for the merits of thy death and bloodshedding, Amen.*

When the Minister bringeth towards thee the *Bread* thus blessed and broken, and offering it unto thee, bids thee *Take, eat, &c.* then meditate that *Christ himself* commeth unto thee, and both offereth, and giveth indeed unto thy Faith, his very *Boody and Blood*, with all the merits of his death and passion, to feed thy Soul unto eternal life, as surely as the Minister offereth and giveth the outward signes that feed thy body unto this temporall life. The *Bread of the Lord* is given by the Minister, but the *Bread which is the*

the Lord is given by Christ himself.

When thou takest the Bread at the Ministers hand to eat it, then rouse up thy soul to apprehend Christ by Faith, and to apply his merits to heal thy miseries: Embrace him as sweetly with thy faith in the Sacraments, as ever Simon hugged him with his arms in his swadling clouts.

As thou eatest the Bread, imagine that thou seest Christ hanging upon the Cross, and by his unspeakable torments fully satisfying Gods Justice for thy finnes; and strive to be as verily partaker of the spiritual grace, as of the Elemental signs. For, the truth is not absent from the Sign, neither doth Christ deceive, when hee saith, *This is my Body*; but he giveth himself indeed to every soul that spiritually receives him by Faith: For as ours is the same Supper which Christ administred, so is the same Christ verily present at his own Supper, not by any

*Sacramentum requirit sacramentum.*

\* Christ calls it his body, not the sign of his body, because this Sacrament was instituted, not onely to signifie, but also to communicate the spirituall graces that they represent; and by the signes to draw our

minds to the graces signified. So Euthymius in Mat. 19. *Non dixit dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quæ proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis, manducaturi estis, & bibituri illum sanguinem quem fusi sunt, qui me crucifigent. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos.* August. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more doe we in the reiteration of the same Supper.

*Papal\* Transubstantiation, but by a Sacramental Participation, whereby he doth truly feed the faithfull unto eternal life; not by coming down out of heaven unto thee, but by lifting thee up from the earth unto him: According to that old saying, Sursum corda, lift up your hearts: And, where the carcass is, thither will the Eagles resort, Mat. 24.*

When thou seekest the *VVine* brought unto thee apart from the *Bread*, then remember that the *Blood of Jesus Christ* was as verily separated from his body upon the *Cross*, for the remission of thy

finnes ; And that this is the *seale* of the new Covenant, which GOD hath made to forgive all the sinnes of all penitent sinners that beleeve in the merits of his blood-shedding: For the Wine is not a Sacrament of Christs blood contained in his veins, but as it was shed out of his Body upon the Crosse for the remission of the sins of all that beleeve in him.

Mat. 26. 28

As thou drinkest the Wine, and powrest it out of the Cup into thy Stomack, meditate, and beleeve, that by the merits of that Blood, which Christ shed upon the Crosse, all thy sinnes are as verily forgiven, as thou hast now drunk this Sacramentall Wine, and hast it in thy stomach. And in the instant of drinking, settle thy meditation upon Christ as hee hanged upon the Crosse, as if like Mary and John, thou didst see him nayled, and his Blood running down his blessed side out of that gastly wound, which the Speare made in his innocent heart,

\* If remission of sins and eternal life had been appropriated to the drinking of the real blood, doubtless John and Mary would have made means to have drunk it: But John ascribes the virtue to believing that it was shed.  
1 Cor. 12. 13.

wishing thy *mouth* closed to his *side*, that thou mightest receive that *precious Blood* before it fell to the *dusty earth*. And yet the *actual drinking* of that *real Blood* with thy *mouth* would be nothing so \* *effectual* as this *Sacramental drinking* of that blood spiritually by *Faith*: For one of the *Souldiers* might have drunk that, and been still a *Reprobate*; but whosoever drinketh it *spiritually by Faith* in the *Sacrament*, shall surely have the *Remission* of his sins, and *life everlasting*.

As thou feelest the *Sacramental Wine* which thou hast drunk, *warming* thy cold stomach, so endeavour to feel the *Holy Ghost cherishing* thy soul in the joyful assurance of the forgiveness of all thy sinnes, by the merits of the blood of *Christ*. And to this end God giveth every faithfull soul, together with the *Sacramental Blood*, the *Holy Ghost to drink*: *We all are made to drink into one Spirit*. And so lift up thy

thy mind from the contemplation of Christ, as he was crucified upon the Cross, to consider how he now sits in glory at the right hand of his Father, making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his Justice for the sinnes which thou doest daily commit against him.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramental Signes* doe turn to the nourishment of thy body, and by the digestion of heat become one with thy substance; so by the operation of Faith, and the Holy Ghost, thou mayst become one with Christ, and Christ with thee, and so mayst feel thy Communion with Christ confirmed and increased dayly more and more; That as it is impossible to separate the Bread and Wine digested into the blood and substance of thy body; so it may be more

Rom. 8. 34.  
Heb. 7. 25.  
Heb 9. 24.

I Cor. 10.  
17.

Unus est  
panis com-  
muni no-  
tione Sa-  
cramenti,  
non autem  
necessario  
unus nume-  
ro.



unpossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

Lastly, as the Bread of the Sacrament, though confected of many grains, yet makes but one Bread; so must thou remember, that though all the faithful are many, yet are they all but one mystical Body, whereof *Christ* is Head: And therefore thou must love every Christian as thy self, and a member of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

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3. Of the duties which we are to perform after receiving of the holy Communion, called *Action*, or *Practice*.

THE duty which we are to perform after the receiving of the Lords Supper, is called *Action*, or *Practice*; without which all

all the rest wil minister unto us no comfort.

The *Action* consists of two sorts of duties:

First, such as we are to perform in the *Church*; or else, after that we are gone home.

Those that wee are to performe in the *Church*, are either *several*, from our own *soules*: or else, jointly with the *Congregation*.

The several duties which thou must perform from thine *own soul*, are three.

First, thou must be careful (that forasmuch as *Christ* now dwelleth in thee, therefore) to entertain him in a *clean heart*, and with *pure affections*; for the *most Holy*, will be *holy* with the *holy*: For if *Joseph of Arimathea* when he had begged of *Pilate* his *dead body*, to bury it, wrapped it in *sweet odours*, and *fine Linne*, and layd it in a *new tomb*, how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his *Rooms* with the *oda-*

Psa. 118. 26

*Sancta non  
nisi sancte  
& sanctis.*

Z. 5. *risercus*

*riferous Incense of Prayers, and all pure affections? If God required Moses to provide a Pot of pure Gold to keep the Manna that fell in the Wildernesse, what a pure heart shouldst thou provide to receive this divine Manna that is come down from heaven?*

Luk. 2. 46.

And as thou camest sorrowing, like Joseph and Mary, to seek Christ in the Temple, so now having there found him in the midst of his Word and Sacraments, be carefull with joy to carry him home with thee, as they did.

Luk. 15. 6.

And if the man that found but his lost Sheep, rejoiced so much, how canst thou having found the Saviour of the world, but rejoyce much more?

Secondly, thou must offer the Sacrifice of a private Thanksgiving unto GOD for this inestimable grace and mercy; for as this action is common unto the whole Church, so is it applied particularly to every one of the faithful in the Church, and for this particular mercy.

mercy, every soul must joyfully offer up a particular Sacrifice of *Thanksgiving*: For if the *Wise-men* rejoiced so much when they saw the *Starre* which conducted them unto *Christ*, and worshipped him so devoutly when he lay, a *Babe*, in the *Manger*, and offered unto him their *Gold*, *Myrrh*, and *Frankincense*; how much more shouldst thou rejoyce now that thou hast both seen, and received this *Sacrament*, which guideth thy soul unto him, where he sitteth at the right hand of his Father in glory? And thither lifting up thy heart, adore him, and offer up unto him the *Gold* of a pure faith, the *Myrrh* of a mortified heart, with this or the like sweet *Incense* of *Prayer* and *Thanksgiving*?

*A Prayer to be said after the receiving of the Sacrament.*

**V** Vhat shall I render unto thee (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my Soul? How can I sufficiently thank thee, when I can scarce expresse them? Where thou mightest have made me a *Beast*, thou madest mee a *Man* after thine *own Image*: When by sin I had lost both thine *Image*, and my *self*, thou didst renew in mee thine *Image* by thy *Spirit*, and didst redeeme my Soul by thy *blood* again: And now thou hast given unto me thy *Seal* and pledge of my *Redemption*; nay, thou hast given thy *self* unto me, O *blessed Redeemer*. O what an inestimable *treasure* of riches, and over-flowing *Fountain* of grace hath he got who hath gained thee! No man ever touched thee by *faith* but thou didst *heale* him by *Grace*:  
for

for thou art the *Author of Salvation*, the *remedy of all evils*, the *medicine of the sick*, the *life of the quick*, and the *resurrection of the dead*. Seemed it a small matter unto thee to appoint thy holy *Angels* to attend upon so vile a Creature as I am, but that thou wouldst enter thy self into my soul, there to preserve, nourish, and cherish me unto life everlasting?

If the *carkass* of the *dead Prophet* could revive a *dead man* that touched it, how much more shall the *living Body of the Lord of all Prophets*, quicken the *faithfull*, in whose heart he *dwelleth*? And if thou wilt raise my body at the *last day* out of the *dust*, how much more wilt thou now revive my *Soul* which thou hast *sanctified* with thy *Spirit*, and *purified* with thy *blood*? O Lord, what could I more desire, or what couldst thou more bestow upon me, than to give me thy body for *meat*, thy blood for *drink*, and to lay down thy *Soul* for the price of my *Redemption*?

Thou

2 King.  
13.21.



Thou Lord enduredst the pain, and I doe reap the profit; I receive pardon, and thou diddest bear the punishment: Thy teares were my bath, thy wounds my weal, and the injustice done to thee satisfied for the Judgement which was due to me. Thus by thy birth thou art become my Brother, by thy death my ransom, by thy mercy my reward, and by thy Sacrament my nourishment. O divine food, by which the Sons of men are transformed into the Sons of God! so that mans nature dyeth, and Gods Nature liveth and ruleth in us. Indeed, all Creatures wondered that the Creator would be inclosed nine moneths in the Virgins Wombe, (though her Womb being replenished with the Holy Ghost, was more splendid than the Starry Firmament:) But that thou shouldst thus humble thy self to dwell for ever in my heart, which thou found'st more unclean then a dung-hil, it is able to make all the Creatures in Heaven and Earth to stand amaz'd.

amazed. But seeing it is thy free grace and meer pleasure thus to enter and to dwell in my heart, I would to God that I had so *pure a heart* as my heart could *wish* to entertain thee. And who is fit to entertain Christ? or who, though *invited*, would not chuse with *Mary*, rather to kneel at thy feet, than presume to sit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* shall never be wanting to wash thy *blessed feet*, and to lament my *filthy finnes*: And albeit I cannot weep so many teares as may suffice to wash thy *holy feet*, yet, Lord, it is sufficient that thou hast shed *Blood* enough to cleanse my sinfull soul. And I am fully (O Lord) *assured*, that all the *dainty fare* wherewith the *disdainful Pharisee* entertained thee at his *Table*, did not so much please thee, as those *teares* which penitent *Mary* powred under the *Table*. I would therefore wish with *Jeremy*, that my head were a fountain  
of

of teares, that seeing I can by no means yeeld sufficient thanks for thy love to mee, yet I might by continual teares testifie my love unto thee. And though no man is worthy of so infinite a grace, yet this is my comfort, *That he is worthy whom thou in favour accountest worthy.* And seeing that now of thy meer grace thou hast counted mee (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgiveness of my sinnes, O Lord, confirme thy favour unto thy Servant, and say of mee as Isaac did of Jacob, *I have blessed him, therefore he shall be blessed*; and that I may say unto thee with David, *Thou, O Lord, hast blessed my soul, and made it thy house, and it shall be blessed for ever.* And seeing it pleased thee to bless the house of Obed-Edom and all his household, whilst the Ark of the Lord remained in his house, I doubt not but thou wilt much more bless my  
soul.

Gen. 27.

33.

1 Chron.

17. 27.

1 Sam. 6.

11, 12.

soul and body, and all that doe belong unto me, now that it hath pleased thy Majesty of thine own good will to *enter under my roof*, and to dwell for ever in my poor cottage. Bless me, O Lord, so that my sinnes may wholly bee remitted by thy *Blood*, my conscience sanctified by thy *Spirit*, my minde enlightened by thy *truth*, my heart guided by thy *Spirit*, and my Will, in all things, *subdued* to thy blessed will and pleasure. Bless mee with all graces which I want, and increase in me those good gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the armes, as *Jacob*, wrestling without me, but inwardly dwelling by Faith within me; surely, Lord, *I will never let thee goe, except thou blesse me, and give me a new name, a new heart, a new spirit, and strength by the power of God to prevail over sinne and Satan.* And I beseech thee, O Lord, desire not to depart from me, as thou didst

Gen. 32.  
24, &c.

Exod. 33.  
14.

Cant. 8. 6.

didst from *Jacob*, because thy day *breaketh*, and thy grace beginneth to dawn and appear : But I from my soul, humbly with the *Emmanuities* entreat thee, O sweet *Jesus*, to abide with me because it draweth toward night: For the night of temptation, the night of tribulation, yea my last long night of death approacheth. O blessed Saviour, stay with me therefore now and ever : And if thy presence go not home with me, carry me not from hence. Goe with me, and live with me, and let neither death, nor life separate me from thee. Drive me from my self, draw me unto thee: Let me be sick, but sound in thee, and in my weakness let thy strength appear : Let me seem as dead, that thou alone mayst be seen to live in me, so that all my members may be but instruments to act thy motions. Set me as a seal upon thine heart, and let thy seal be settled upon mine, that I may bee out of love with all, that I may be onely in love with thee:  
And

And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this Sacrament in thy house of Grace, so I may hereafter, through thy mercy, be received to eat and drink at thy Table in thy Kingdome of glory. And for thy Mercy, I do here with the four Beasts, and twenty four Elders, cast my self down before thy Throne of Grace, acknowledging that it is thou that hast redeemed me with thy blood, and that salvation commeth onely from thee; And therefore unto thee I do yeeld all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore, Amen.

Thirdly, seeing Christ hath sacrificed himself for thee ( and all that thou canst give is too little ) therefore thou must offer thy self to be a living, holy, and acceptable sacrifice unto God; by serving him in righteousness and holiness all thy dayes. Thus Tertullian wit-

Luk. 22.  
30.

Apoc. 5.9.

Apoc. 7.  
10, 11, 12.

Rom. 11.1  
Luke 17.5



\*Mat. 26. 1  
Which is  
probable  
to have  
been the

123. Psal.

1 Cor. 16. 1

Rom. 15.

25.

\* Qui co-  
piosiores  
sunt, &

volunt, pro  
arbitrio

quisque suo  
quod visum

est, contri-  
buunt, &

quod ita  
colligitur,

apud pra-  
positum

deponitur,

atque inde  
ille opitula-

tur pupillis  
& viduis,

& qui  
propter

morbum  
aut ali-

quam aliam causam egerit, &c.

Justin. Martyr. Apo-  
log. 2. & 3. Lucrum est pietatis nomine facere sum-  
ptum. Tert. Apo. adv. Gen. c. 39.

witnesseth that in his time a Chri-  
stian was known from another  
man, onely by the holiness and up-  
rightness of his life.

2. Of the duties which we are to  
doe after the Communion  
jointly with the Con-  
gregation.

THE duties to be performed  
joyntly with the Church, are  
threc. First, *publike Thanksgiving*,  
both by *Prayers* and *singing of*  
*Psalms*; thus \* *Christ himself* and  
his *Apostles* did. Secondly, *Joy-*  
*ning with the Church*, \* *in giving*  
(every man according to his abili-  
ty) towards the relief of the poor.  
This was the manner of the *Primi-*  
*tive Churches*, to make *Collections*,  
and \* *Love-Feasts* after the *Lords*  
*Supper*, for the relief of the poor  
Christians. Thirdly, when thanks  
and praise is ended, then with all

reverence

reverence to stand up, and to receive the  *blessing of God*, by the mouth of his  *Minister*, and to receive it, as if thou diddest hear  *God himself* pronouncing it unto thee from Heaven. For by  *their blessing*  *God doth bless his people.*

Numb. 6.  
23, 27.  
Joh. 6. 56.

*Thus far of the duties to be practised in the Church.*

The duties which thou art to practise  *after* that thou art departed home, are three. First, to  *observe diligently* whether thou hast truly received Christ in the Sacrament: Which thou mayst thus easily perceive; for  *seeing his flesh is meat indeed, and his blood is drink indeed,* and that he is so full of  *grace*, that no man ever touched him by  *faith*, but he received  *virtue* from him; it cannot possibly be that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins, and filthyness: For if the  *Hemorrhoe* that did but touch his  *garment*, had her  *bloody issue*, that continued so long,  *forthwith* stanch'd; how much more

Mat. 5. 20.

more will the bloody iſſue of thy ſin be ſtenched, if thou then haſt truly eaten and drunk the very *fleſh and blood of Chriſt*? But if thy iſſue ſtill runneth, thou mayſt juſtly ſuſpect thou haſt never yet truly touched Chriſt.

Secondly, ſeeing thou haſt now reconciled thy ſelf to God, and renewed thy Covenant, and vowed newneſs and amendment of life, thou muſt therefore have ſpeciall care, that thou doeſt not yeeld to commit thy former ſins any more; knowing that the *unclean ſpirit*, if ever he can get into thy ſoul again, after that it is *swept and garniſhed*, he wil enter forcible poſſeſſion with *ſeven other Devils worſe than himſelf*; ſo that the end of that man ſhall be worſe than his beginning. Be ye not therfore like the dog that returns to his vomit, or the waſhed ſow that wallows in the mire again; And return not to thy malice, like to the Adder, who laying aſide her poiſon while ſhe drinks, takes it up again when ſhe hath done: But when

Mat. 12.  
24, &c.

2 Pet. 2.  
22.

when either the Devil or thy flesh shall offer to tempt and move thee to relapse into thy former sins, answer them as the Spouse doth in the Canticles, *I have put off my coat (of my former corruption) how shall I put it on? I have washed my feet, how shall I defile them again?*

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by thy eager desire of receiving it oftner again; for the Body of Christ as it was anointed with the Oyl of gladnesse above his fellows, so doth it yeeld a sweeter savour than all the Ornaments of the world; the fragrant smell whereof allureth all souls, who have once tasted the sweetnesse thereof, ever after to desire oftner to taste thereof again: *Because of the savour of thy good Oyntment, therefore doe the Virgins love thee. O taste therefore often and see how good the Lord is, saith David. This is the Commandement of*

Can. 5. 3.  
Psa. 45. 7.  
Heb. 1. 9.  
Cant. 1. 3.  
Psal. 34. 8.  
Scio Roma  
hanc esse  
consuetudi-  
nem, ut  
fideles sem-  
per Christi  
corpus ac-  
cipiant.  
Hier. A-  
pol. adv.  
Jovin.  
Quotidie  
communio-  
nem Eu-  
charistiae  
percipere  
non laudo  
nec repre-  
hendo.  
Omnibus  
Dominicis  
diebus com-  
munican-  
dum suadeo

& hortor, si mens sine affectu peccandi sit. Aug. ( vel  
potius Genadius ) lib. de Eccl Dogm. cap. 53.

Christ

Tit. 2. 12,  
14.

Chriſt himſelf, Doe this in remembrance of me, and in doing this, thou ſhalt ſhew thy ſelf beſt mindful, and thankful for his death: For as oft as ye ſhall eat this bread, and drink this Cup, ye ſhall ſhew the Lords death until he come. And let this be the chief end whereunto both thy receiving and living tendeth; that thou mayſt be a holy Chriſtian, zealous of good works, purged from ſin, to live ſoberly, righteouſly, and godly in this preſent world; that thou mayſt be acceptable to God, profitable to thy brethren, and comfortable unto thine own ſoul.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety, in glorifying God in the time of ſickneſs, and when thou art called to dye in the LORD.

**A**S ſoon as thou perceiv'ſt thy ſelf to be viſited with any ſickneſs, meditate with thy ſelf:

Job 5. 6.

1. That miſery commeth not forth

forth of the dust ; neither doth afflictions spring out of the earth. Sicknes comes not by hap or chance ( as the Philistims supposed that their Mice and Emroids came ) but from mans wickedness, which as sparkles breaketh out. Man suffereth (saith Jeremiah) for his sins : Fools (saith David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Solomon adviseth a man to carry himself towards an earthly Prince, If the spirit of him that ruleth rise up against thee, leave not thy place ; for gentleness pacifieth great sins : So counsell I thee to deal with the Prince of Princes ; if the spirit of him that ruleth Heaven and Earth rise up against thee, let not thy heart despair ; for repentance pacifieth great sins: And who-soever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.

2. Shut to thy Chamber door, Examine thine own heart upon thy bed ; Search, and try thy wayes.

A a

Search

1 Sam. 6. 9.

Lam. 3. 39

Pf. 107. 17

Eccl. 10. 4.

2 Chron.  
15. 4.

Mar. 6. 6.

Pfalm 4. 4.

Lam. 3. 40



Josh. 7.  
16. &c.

Search as diligently for thy capital sin, as *Joshua* did for *Achan*, till thou finde it. For albeit God, when he beginneth to chasten his Children, hath respect to *all* their sinnes, yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgement, for some *one* grievous sin, wherein they have lived without repentance.

Psa 28. 38

3. When thou hast thus considered all thy sins, put thy self before the Judgement Seat of God, as a Felon or Murtherer standing at the Bar of an earthly Judge; and with grief and sorrow of heart *confess* unto God all thy known sinnes, especially thy capital offences, wherewith God is chiefly displeased. Lay them open, with all the circumstances of the *time, place, and manner* how they were comitted, as may most serve to aggravate the *hainousness* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy

thy self before the righteous Judge of Heaven and Earth, *guilty* of eternal death and damnation, for those thy hainous sins and transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the Foot-stoole of his Throne of Grace; assuring thy self, that whatsoever the Kings of *Israel* be, yet the God of *Israel* is a merciful God; And cry unto him from a penitent and a faithful heart, for mercy and forgiveness, as eagerly and earnestly, as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which thou mayst doe in these, or the like words.

Psal. 99.5.  
Heb. 4.20.

1 King.  
20.31.

*A Prayer when one begins  
to be sick.*

**O** Most righteous Judge, yet in  
Jesus Christ my Gracious

A a 2 Fa-

Job 3. 25.  
Hab. 8. 2.

Father; I wretched sinner doe here return unto thee ( though driven with *pain* and *sickness* ) like the *Prodigall child* with *want* and *hunger*. I acknowledge that this *sickness* and *pain* comes not by *blind chance* or *fortune*, but by thy *divine providence*, and *special appointment*. It is the *stroak* of thy *heavy hand*, which my *sins* have justly deserved; and *the things that I feared*, are now *saln* upon me. Yet I doe well perceiue, that in *wrath* thou *remembrest* *mercy*, when I consider how many, and how *hainous* are my *sins*, and how few, and *ease* are thy *corrections*. Thou mightest have *strucken* me with some *fearful* and *suddain* death, whereby I should not have had either *time* or *space* to have called upon thee for *grace* and *mercy*, and so I should have *perished* in my *sins*, and have been for ever *condemned* in *Hell*.

But thou, O Lord, visitest me with such a *fatherly chastisement*, as thou usest to visit thy dearest  
Children

Children whom thou best lovest : giving me ( by this sicknesse ) both warning, and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation as any *sign* of thy wrath, or hatred, but as an assured *pledge* and token of thy favour and loving kindness, whereby thou doest with thy temporal Judgements, draw me to judge my self, and to repent of my wicked life, that I should not be condemned with the godless, & unrepentant world. For thy holy Word assures me, that *whom thou lovest, thou thus chastenest* ; and that thou scourgest every son that thou receivest : That if I endure thy chastening, thou offerest thy self unto me as unto a son ; and that all that continue in sin, and yet escape without correction (whereof all thy children are partakers) are Bastards & not sons : and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of good-

I Cor. II.  
13.

Heb. 12.6,  
7,&c.

ness is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity ; and now being provoked by my sins and unthankfulness, hast such *fatherly* and *profitable* ends in inflicting upon me this sickness and correction?

I confess, Lord, that thou doest justly afflict my *Body* with sickness, for my *Soul* was sick before of long prosperity, and surfeited with ease, peace, plenty, and fullness of bread. And now, O Lord, I lament, and mourn for my sins, *I acknowledge my wickedness, and my iniquities are alwaies in my sight.* Oh, what a wretched sinner am I, *voyd* of all goodness by nature, and *full* of evil by sinfull custome ! Oh, what a world of sin have I committed against thee, whilst thy long suffering expected my conversion, and thy blessings wooed me to repentance ! Yet, O my God, seeing it is thy property more to respect the *goodness* of thine own nature, than the

Ezek. 19.  
45.

the deserts of sinners, I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that *all-saving* death which he hath voluntarily suffered for all which beleeve in him, *Have mercy upon me according to the multitude of thy mercies; turn thy face away from my sins, and blot out all mine iniquities: cast me not out of thy presence, neither reward me according to my deserts:* For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? *But thou, O Lord, art the helper of the helpless, and in thee the fatherless findeth mercy:* for though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the virtue of thy precious Blood, especially those finnes, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me \*. And seeing that of thy

Psal. 51. 1.  
Verse 11.

Psal. 25. 7.

Hos 14. 14.

\* Here name that sin which most troubleth thy conscience



Mat. 3. 19.

Eph. 5. 26.

love thou diddest lay down thy life for my ransom, when I was thine enemy : Oh, save now the price of thine own Blood, when it shall cost thee but a *smile* upon me, or a gracious appearance in thy Fathers sight in my behalf. Reconcile me once again, O merciful Mediator, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is *well pleased* with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again; that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me, and procure to my self a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeem the time*, which heretofore I have so lewdly and prophaneely spent. And to the end  
that

that I may the sooner, and the easier be delivered from this pain and sickness, direct me, O Lord; I beseech thee, by thy divine providence, to such a *Physitian* and *helper*, as that (by thy blessing upon thy *means*) I may recover my former health and welfare again. And, good Lord, vouchsafe, that as thou hast sent this *sickness* unto me, so thou wouldst likewise be pleased to send thy *holy Spirit* into my heart, whereby this present sickness may be sanctified unto me; that I may use it as thy *School*, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so *humbled* at the one, that I *despaire* not of the other; and that I may so renounce all confidence of help in my self, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfecti-

Jam. I. 17.  
John 3. 27

1 Cor. 10.  
13.

ons; and that by nature I am angry and froward under every cross and affliction : O Lord, who art the *giver of all good gifts*, arme me with patience to endure thy blessed will and pleasure, and of thy mercy lay no more upon me than I shall be able to endure and suffer. Give me grace to behave my self in all patience, love, and meekness, unto those that shall come and visite me ; that I may thankfully receive, & willingly imbrace all good counsels and consolations from them; and that they may likewise see in me such good examples of *Patience*, and hear from mee such godly lessons of *Comforts*, as may be arguments of my Christian Faith and Profession, and instructions unto them, how to behave themselves when it shall please thee to visite them with the like affliction or sickness. I know, O Lord, I have deserved to dye, and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy

thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternal decree, appointed by this sickness to call for me out of this transitory life, I resign my self into *thy hands*, and holy pleasure; *thy blessed Will be done*, whether it be by life, or by death. Only I beseech thee of thy Mercy forgive me all my sins, and prepare my poor soul, that by a *true faith*, and *unfeigned repentance*, she may be ready against the time that thou shalt call for her out of my sick and sinfull body. O heavenly Father, who art the hearer of Prayer, *hear thou in Heaven this my Prayer*; and in this extremity grant me these requests; not for any *worthinesse* that is in me, but for the *merits* of thy beloved Sonne *Jesus*, my onely Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant *whatsoever wee shall ask of thee in his Name*

Psal. 31.

Psal. 65. 2.  
1 King. 39.  
8.

John 16. 2

*Name.* In his Name therefore, and in his own words I conclude this my imperfect Prayer, saying; *Our Father which art in Heaven, Hallowed be thy name, &c.*

Having thus reconciled thy self unto God in Christ :

Ma. 38.1.

1. Let thy next care be to *set thy house in order*, as *Isaiah* advised *King Ezechias*, making thy last *Will and Testament* ( if it bee not already made :) If it be made, then *peruse it, confirm it*, and for avoiding all doubts and contention, *publish it before witnesses*, that (if God call for thee out of this life) it may stand in force and unalterable, as thy last *Will and Testament*, and so deliver it *locked, or sealed up* in some *Box*, to the keeping of a faithful friend, in the presence of honest witnesses.

2. But in making thy *Testament*, take a *Religious Divines* advice, how to bestow thy *benevolence*; and some honest *Lawyers* counsell to continue it according to *Law*.

Dispatch

Dispatch this before thy sickness doth *increase*, and thy memory decay; lest otherwise thy *Testament* prove a *dowry*, and so be another mans *fancy*, rather than thy *Will*.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If GOD have blessed thee with any competent state of Wealth, make thy *Will* in thy *health time*. It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy *mind*, in freeing thee from a great trouble when thou shalt have most need of quiet. For when thy house is set in order, thou shalt be better enabled to set thy *soul* in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion, according to thy *ability*, and in thy life time; that thy life may seem an *ease*, and not a *yoak* unto them; yet  
so



so give, as that thy Children may be stil beholding unto *thee*, and not *thou* unto *them*. But if thou keep all in thy hands whilst thou livest, they may thank *death* and not *thee*, for the portion that thou leavest them. If thou hast no children, and the *Lord* have blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any *charitable* or *pious* uses, put not over that *good work* to the trust of others; seeing thou seest how *most* of other mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a mans *life*, how much greater cause hast thou to distrust their *fidelity* after thy *death*? Lamentable experience sheweth how many *dead mens wills* have of late, either been quite *concealed*, and utterly *overthrown*, or by cavils & quirks of Law *frustrated*, or *altered*: whereas by the *Law of God*, the will of the dead should not be *violated*; but all his godly intentions *conscionably* performed and fulfilled, as in the  
fight

Gal 3. 15.  
 Heb 9. 17.  
 2 Cor. 5.  
 10.  
 Eccl. 12. 14  
 Rom. 2. 15.

sight of God, who in the day of the *Resurrection* will be a just Judge both of the *quick* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doultfull*, it should be \* *construed*, as it might come nearest to the honour of God, and the *konest* intention of the *Testator*. But let the *vengeance* due to such unchristian deeds, light on the *Actors* that do them; not on the *Kingdom* wherein they are suffered to be done. And let other *Rich men* be warned by such *wretched examples*, not to \* *marry* their minds to their *money*; as that they will doe no good with their *goods* till death *divorceth* them. Considering therefore the shortness of thine own life, and the uncertainty of others just dealing after thy death, in these unjust daies, let me advise thee (whom God hath blessed with *abilitie*, and an intent to do good) to become in thy life time thine own *administrator*; make thy own bands thine *executors*, and thine own eyes thy *over-seers*; cause thy *lanthorn*

to

1 Cor. 4. 5.  
Act. 31. 32

\* *Voluntas testatoris magis inspicienda est quam verba l. cum viris sect. sani. C. de fidei cum ff. ad leg.*

*Fall. si ff ad Trebel. ubi te rogo.*

\* *Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam.*

*August. Felix quem faciunt aliena pericula cautum.*

Gal. 6. 9.

Mat. 10. 42

Mar. 9. 41.

Mat. 25. 41

Luke 24.

14. &amp; 18.

22.

1 Cor. 15.

58.

Apoc. 14.

13.

Job 14. 5.

Job 33. 24

2 Kin. 20. 7

2 Kin. 5. 7,

8, 10.

John 9. 7.

2 King. . 1.

2, 3.

to give her light *before thee*, and not *behinde thee*; give God the glory, and thou shalt receive of him in *due time* the reward, which of his grace and mercy he hath promised to thy *good works*.

4. Having thus set thy *house* and *soul* in order (if the determined number of thy daies be not expired) God will either have mercy upon thee, and say, *Spare him* (O *killling malady*) that he go not down into the pit; for I have received a *reconciliation*. Or else, his *Fatherly providence* will direct thee to such a *Physitian*, and to such *means*, as that by his  *blessing* upon their *endeavours* thou shalt recover, and be restored to thy former health again. But in any wise, take heed that thou, nor none for thee, send unto *sorcerers, wizards, charmers, or inchanters* for help; for this were to leave the *God of Israel*, and to go to *Baalzebub the God of Ekron* for help, as did wicked *Abaziah*, and to break thy vow which thou hast made with the blessed *Trinity* in thy

thy Baptism; and be sure that God will never give a blessing by those meanes which he hath accursed: but if he permit *Satan* to cure thy body, fear lest it tend to the damnation of thy soul. Thou art tryed; beware.

5. When thou hast sent for the Physitian, take heed that thou put not thy trust rather in the Physitian than in the Lord, as *Asa* did, of whom it is said, that he sought not to the Lord in his disease, but to the Physitian; which is a kind of idolatry, that will increase the Lords anger, and make the Physick received uneffctual. Use therefore the Physitian as Gods Instrument, and Physick as Gods means. And seeing it is not lawful without Prayer to use ordinary food, 1 *Tim.* 4. 4. much less extraordinary Physick (whose good effect depends upon the blessing of God :) before thou takest thy Physick, pray therefore heartily unto God to bless it unto thy use, in these, or the like words.

Lev. 20. 6.  
Deut. 18.  
10, &c:  
1 Thes. 2.  
10.  
Lev. 13. 3.

2 Chron.  
16. 12.

Isai. 1 5, 7.  
Jer. 8. 22.

*A Prayer before taking  
of Physicke.*

1 Sam. 2. 6.

1 Sam. 14.  
14.

**O** Mercifull Father, who art the Lord of health, and of sickness, of life, and of death; who killest, and makest alive; who bringest down to the grave, and raisest up again; I come unto thee, as to the onely Physitian, who canst cure my soul from sin, and my body from sickness; I desire neither life nor death, but refer my self to thy most holy will. For, though we must needs die, and being dead, our lives are as water spilt on the ground, which cannot be gathered up again; yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy children to use; and (by the lawfull use thereof) to expect thy blessing upon thine own means, to the curing of the sickness, and restitution of their health. And now, O Lord, in this my necessity, I have, according to thine ordi-

ordinance, sent for thy servant ( the Physician ) who hath prepared for me this Physick, which I receive as *means* sent from thy fatherly hand : I beseech thee therefore, that as by thy  *blessing*  on a lump of dry figs, thou didst heale Ezechia's sore, that he recovered; and by  *seven times washing*  in the river of  *Jordan* , didst cleanse Naaman, the Syrian, of his Leprosie; and diddest restore the man that was  *blinde*  from his birth, by  *anointing his eyes with clay and spittle* , and sending him to wash in the  *Pool of Siloam*  ; and by touching the hand of  *Peters Wives Mother* , diddest cure her of her Feaver ; and diddest restore the Woman that  *touched the hemme of thy garment* , from her bloody issue : So it would please thee of thine infinite goodness and mercy, to  *sanctifie this Physick*  to my use, and to give such a  *blessing*  unto it, that it may ( if it be thy will and pleasure )  *remove this my sickness and pain* , and restore me to  
 *health.*

Isa. 38. 21

Joh. 9. 6, 7.

Mat. 8. 15.

Mat. 8. 20.  
&c.



Job 14.

*health and strength again. But if the number of those dayes which thou hast appoiuted for me to live in this vale of misery, be at an end, and that thou hast sent t'is sickness as thy Messenger, to call me out of this mortal life, then Lord let thy blessed will be done; for I submit my will to thy most holy pleasure. Onely I beseech thee increase my Faith and Patience, and let thy grace and mercy be never wanting unto me, but in the midst of all extremities, assist me with thy holy Spirit, that I may willingly, and cheerfully resign up my Soul (the price of thine own blood) into thy most gracious hands and custody. Grant this, O Father, for Jesus Christ his sake, to whom, with thee, and the holy Ghost, be all honour and glory both now and evermore, Amen.*

Medi-

*Meditations for the sick.*

**W**Hilst thy sickness remaineth, use often (for thy comfort) these few *Meditations*, taken from the *ends* wherefore God sendeth afflictions to his Children: Those are ten.

1. That by afflictions God may not onely \* correct our sins past, but also work in us a deeper *loathing* of our natural *corruption*, and so prevent us from falling into many other sins, which otherwise we would commit; like a good *Father*, who suffers his tender *Babe* to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the *Child of God* may say with *David*, *it is good for me that I have been afflicted, that I may learn thy statutes*; for, *before I was afflicted I went astray, but now I keep thy word*. And indeed (saith *Saint Paul*) *We are chastened of the Lord, because we should not be condemned with*

\* *Deus suos percutit ut emendet.*

Hier. Com. in Esa. l. 6.

*Deus calamitates infligit, non*

*extinguere sed castigare nos cupiens.* Basil. serm. 3, in divites.

Pf. 119. 51

Pf. 119. 67

1 Cor. 11. 33.

2 Sam. 12.  
10.

Verse 13.

with the world. With one crosse God maketh *two* cures; the *chastisement* of sins past, the *prevention* of sinnes to come. For though the eternal *punishment* of sin (as it proceedeth from Justice) is fully pardoned in the *Sacrifice* of *Christ*; yet we are not (without serious judging of our selves) exempted from the temporal *chastisement* of sin; for this proceedeth *onely* from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, that his sinnes were forgiven, yet that the *Sword* (of *Chastisement*) should not depart from his house; and that his Child should surely dye. For God, like a skilful Physitian, seeing the *Soul* to be *poysoned* with the setting of sin, and knowing that the *raigning* of the *flesh* will prove the ruin of the *Spirit*, ministreth the bitter pil of affliction, whereby the *reliques* of sin are purged; and the *Soul* more soundly cured; the *Flesh* is subdued, and the *Spirit* is san-

sanctified : Oh the *odiousness* of sin, which causeth God to chasten so *severely* his children, whom otherwise he loveth so *dearly*!

2. God sendeth affliction to seal unto us our *Adeption* ; for every child whom God loveth he correcteth : And he is a *Bastard* that is not corrected. Yea, it is a sure note, that where God seeth sin, and smites not, there he detests, and loves not. Therefore it is said, that he \* suffered the wicked *sonnes* of *Ely* to continue in their sins without correction, because the Lord would slay them. On the \* other side, there is no surer token of Gods fatherly love and care, than to be corrected with some *cross*, as oft as we commit any *sinful crime*. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation* : For the purest *Corn* is cleanest fanned, the finest *Gold* is ofttest tryed, the sweetest *Grape* is hardest pressed, and the truest *Christian*, heaviest crossed.

3. God sendeth affliction to  
mean

Heb. 12.6,  
7,8.

\* *Ad mala  
servantur  
non moritu-  
ra mali.*  
1 Sam. 2. 25  
*a Namque  
favor nimi-  
us non est  
favor, ira  
sed ingens :*  
*At favor in  
magno saepe  
dolore la-  
cet.* Basil.  
Antho.  
sacr.

\* *Circbris*  
*tribulatio-*  
*nibus Eccle-*  
*siam suam*  
*Dominus*  
*exercet, ne*  
*si cuncta*  
*temporalia*  
*forte pro-*  
*sperè cur-*  
*rant; inco-*  
*latu præ-*  
*sens exilii*  
*delectata,*  
*minus*  
*caelestem*  
*patriam*  
*suspirer.*  
*Beda in*  
*Cant.*  
*Mundanus*  
*affectus*  
*præsentia*  
*amat, tem-*  
*poralia cu-*  
*mulat, spi-*  
*ritualia,*  
*negligit, &*  
*cam totus se spargit in imis, nil potest amare de summis*  
*Justin. Patriarch de disc. monast. cap. 4. \* 2 Cor. 12.*

wean our hearts from too much loving this world and wordly vanities; and to cause us the more earnestly to desire and long for \* eternal life. For as the Children of Israel (had they not been ill intreated in Egypt) would never have been so willing to goe towards Canaan; so (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long, and willingly desire for the Kingdom of Heaven. For, we see many Epicures, that would be content to forgoe Heaven, on condition that they might still enjoy their earthly pleasures; and (having never tasted the joyes of a better) how loth are they to depart this life? whereas the \* Apostle (that saw Heavens glory) tels us, that there is no more comparison 'twixt the joyes of eternall life, and the pleasures of this world, than there is betwixt the filthiest dung, and the pleasantest meat;

or betwixt the stinkingest *dung-hi'*, and the fairest *bed-chamber*. As therefore a loving nurse puts *worm-wood* or *mustard* on the breast, to make the child the rather to forsake the *dugge*; so God mixeth sometimes affliction with the pleasure and prosperity of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evil world; and so by *riches* grow proud, by *fame* insolent, by *liberty* wanton, and *spurn* with their *keele* against the Lord, when they wax fat. For if Gods Children love the world so well, when (like a curst stepmother) she misuseth and strikes us, how should we love this harlot if she smiled upon us, and stroaked us, as shee doth her own *worldly Brats*? Thus doth God (like a wise and loving Father) embitter with Crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joyes) they might sigh and long for *eternal life*,

B b      where

Phil. 3. 8.

*Ne sancti  
viri aliqua  
elatione in  
hac vita su-  
prebiant,  
quibusdam  
tentationi-  
bus repri-  
muntur.*  
Ench. in  
lib. Reg.  
Deut. 32.  
15.



where *fame* and everlasting *joyes* are onely to be found.

4. By affliction and sicknesse God exerciseth his *Children*, and the graces which he bestoweth upon them. He refineth and tryeth their *faith*, as the *Gold-smith* doth his *Gold* in the \* *Furnace*, to make it shine more glistering and bright; he stirreth us up to pray more diligently and zealously, and proveth what *patience* we have learned all this while in his \* *School*. The like experience hee maketh of our *Hope*, *Love*, and all the rest of our *Christian virtues*; which, without this tryal, would *rust*, like *Iron* unexercised; or *corrupt*, like standing *waters*, that either have no current, or else are not *powred* from vessel to vessel, whose *taste* remaineth, and whose *scent* is not changed. And rather than a man should keep still the *scent* of his corrupt nature to damnation, who would not wish to be changed from state to state, by

I Pet. i. 7

\* Ut igne purgati & ab admixtione virtutum carnalium defecari, splendeant, examinata innocentia claritate. Hilar. in Psa. 66.

\* Schola crucis; schola lucis. Gubernator in tempestate dignoscitur, in aciemiles probatur; delicata iactatio. est

cum periculum non est: confusio in adversis, probatio est veritatis. Cyp. Ser. 4. de Immo. Jer. 48. 12.

crosses,

crosses, and sicknesse, to *salvation*? For as the *Camomile*, which is trodden, groweth best, & smelleth most fragrant; and as the *Fish* is *sweetest*, that lives in the *saltest* waters, so those *soules* are most *precious* unto *Christ*, who are most exercised and afflicted with his *Cross*.

5. God sendeth afflictions to demonstrate unto the world, the *tranesse* of his childrens love and service. Every *hypocrite* wil serve God whilest he *prospereth* and *blesseth* him, as the Devil falsely accused *Job* to have done; but who (save his loving child) will love and serve him in *adversitie*, when God seemeth to be *angry* and *displeased* with him? yea and cleave unto him most inseparably, when hee seemeth (with the *greatest frown* and *disgrace*) to reject a man, and to cast him out of his favour? yea, when he seemeth to *wound*, and *kill* as an enemy, yet then to say with *Job*, *Though thou Lord kill mee, yet will I put my trust in thee.* The loving, and serving of

Job 1.9,  
10.

Job 13.15

God ; and trusting in his mercy in the time of our correction and misery, is the truest note of an unfeigned Child and servant of the Lord.

6. Sanctified affliction is a singular help to further our true conversion, and to drive us home by repentance to our heavenly Father. In their affliction (saith the Lord) they will seek mee diligently. Egypts burdens made Israel cry unto God; Davids troubles made him pray; Hezekiabs sicknesse made him to weep ; and misery drove the Prodigal Child to return and sue for his Fathers grace and mercy : Yea, wee read of many in the Gospel, that ( by sicknesses and afflictions ) were driven to come unto Christ, who ( if they had health and prosperity, as others ) would have ( like others ) neglected, or contemned their Saviour, and never have sought unto him for his saving health and grace : For as the Ark of Noah, the higher it was tossed with the Flood, the nearer it mounted toward heaven ; so the sanctified

*sanctified soul*, the more it is exercised with *affliction*, the nearer it is lifted towards God. Oh *blessed* is that *cross* that draweth a sinner to \*come (upon the knees of his heart) unto *Christ*, to confess his own misery, and to implore his endlesse mercy! Oh *blessed*, aye *blessed* be that *Christ*, that never refuseth the sinner that commeth unto him, though weather-driven by *affliction* and *misery*.

7. Affliction worketh in us *pity* and *compassion* towards our *fellow brethren*, that bee in distress and misery; whereby we learn to have a *fellow-feeling* of their calamities, and to condole their estate, as if we suffered with them. And for this cause *Christ* himself would suffer, and be tempted in all things like unto us (sinne onely excepted) that he might be a merciful High Priest, touched with the feeling of our infirmities: For none can so heartily bemoan the misery of another, as hee who first suffered himself the same affliction. Hereup-

\*Deus non delectatur poenis nostris, sed confessionem quaerit: erio: is. Alb. in Pf 41. Poenitent.

Heb. 13. 3

Heb. 4. 13  
& 2. 18. &  
5. 8, 9.

on a sinner in misery may boldly  
say unto *Christ*;

*Non ignare mali miseris succurri-  
to Christe.*

*Our frailty sith ( O Christ ) thou  
didst perceive,*

*Condole our state, who still in frail-  
tie cleave.*

8. God useth our sicknesses and  
afflictions, as means and examples  
both to <sup>\*</sup>manifest unto others the  
faith and virtues which he hath be-  
stowed upon us; as also to streng-  
then those who have not received  
so great a measure of Faith as we.  
For there can be no greater encour-  
agement to a weak Christian than  
to behold a true Professour (in the  
extremest sickness of his body)  
supported with greater patience  
and consolation in his soul. And  
the comfortable and blessed depar-  
ture of such a man will arme him  
against the feare of death, and as-  
sure him, that the hope of the godly  
is a farre more precious thing than  
that flesh and blood can understand,  
or mortal eyes behold, in the vale of  
misery

\* Sinit  
Deus justū  
incidere in  
calamita-  
tes, ut vir-  
tutem quæ  
in illo la-  
tebat, alijs  
palam ma-  
nifestamq;  
faciat.  
Dam. l. 2.  
de Orth.  
cap. 29.

*misery.* And were it not that wee did see many of those whom wee know to bee the undoubted Children of God, to have endured such afflictions and calamities, before us, the greatness of the miseries, and crosses which oft times we endure, would make us doubt whether wee be the children of God or no. And to this purpose St. James saith, *God made Job and the Prophets an example of suffering adversity, and of long patience.*

9. By afflictions God makes us conformable to the *Image of Christ* his Sonne, who being the *Captain of our salvation*, was made perfect through sufferings. And therefore he first bare the *Crosse in shame*, before he was crowned with glory; and did first taste gall, before hee did eate the *honey-combe*; and was first derided *King of the Jews*, by the Souldiers in the *High Priests Hall*, before he was saluted *King of Glory*, by the *Angels* in his *Fathers Courts*. And the more lively our heavenly Father shall perceive

Rom. 8.18

1 Pet. 4.14

Heb. 2.7.

Mat. 27.

34.

Luk. 24.42

Favos post  
fella gu-  
stavit.

Tert. lib.

de Coron.

milit. c. 4.

Psal. 24.7.



2 Tim. 4.

7, 8.

Apoc. 3.

21.

Apoc. 2.

17, 18.

Phil. 3. 11

*Ideo ten-**tantur**Sancti, ut**ipsi se ag-**noscant.**Primal.**Esse se**magnum**virium ho-**mo crede-**ret, si**nullum**unquam**earundem**virium de-**fectum**sentiret.*

Greg. 1. 2.

Moral.

Job. Ps. 130. 3.

*\* In his quæ patimur nullum contra Deum murmur cordi nostro subrepat : quia ad quid hoc Creator noster operatur ignotum est, Greg. Epist. 23.*

afflictions

the *image* of his natural Sonne to appear in us, the better hee will love us; and when we have, for a time born his *likenesse* in his *sufferings*, and fought and overcome, we shall be crowned by *Christ*, & with *Christ* sit on his Throne, and of *Christ* receive the *precious white stone* and *morning-star*, that shall make us shine like *Christ* for ever in his *glory*.

10. Lastly, that the godly may be humbled in respect of their own state and misery, and God glorified by delivering them out of their troubles and afflictions, when they call upon him for his help and succour. For though that there be no man so *pure*, but if the Lord will *straitly mark iniquities*, he shall finde in him just cause to punish him for his sinne; yet the Lord in mercy doth *\* not alwaies* in the affliction of his Children respect *their sinnes*, but sometimes layeth

afflictions and crosses upon them for his *glories* sake. Thus our Saviour Christ told his Disciples, that the man was not born blinde for his own, or his parents sinne; but that the work of God should be shewed on him. So he told them likewise, that Lazarus sicke<sup>nesse</sup> was not unto the death, but for the glory of God. Oh the unspeakable goodnesse of God, which turneth those afflictions, which are the shame and punishment due to our sinnes, to be the subject of his honour and glory?

Joh. 9. 3.

Joh. 11. 4.

These are the blessed and profitable ends, wherefore God sendeth sickness and affliction upon his Children; whereby it may plainly appear, that afflictions are not signs either of Gods hatred, or of our reprobation, but rather tokens, and pledges of his fatherly love unto his children whom he loveth, & therefore chasteneth them in this life, where, upon repentance, there remains hope of pardon, rather than to referre the punishment to that

\*Cum vex-  
amur ac  
premi-  
mur, tum maxi-  
mas grati-  
as agimus  
indulgen-  
Patri,  
quod cor-  
ruptelam  
nostram  
non patitur  
longius  
procedere,  
sed plagis  
ac verberi-  
bus emen-  
dat. Laet.  
lib. 5. c. 23  
Heb. 12. 11

life, where there is no hope of par-  
don, nor end of punishment. For  
this cause, the Christians in the  
\* Primitive Church, were wont to  
give God great thanks for afflict-  
ing them in this life. So the Apo-  
stles rejoyced, that they were counted  
worthy to suffer for Christs Name,  
Acts 5. 41. And the Christian He-  
brews suffered with joy the spoyling  
of their goods, knowing that they had  
in heaven a better, and an enduring  
substance. Heb. 10. 34. And in respect  
of those holy ends, the Apostle saith,  
That though no affliction for the pre-  
sent seemeth joyous, but grievous; yet  
afterwards it bringeth the quiet fruit  
of righteousness to them who are al-  
ready exercised. Pray therefore  
heartily, that as God hath sent un-  
to thee this sickness, so it would  
please him to come himself unto  
thee with thy sickness, by teaching  
thee to make those sanctified uses of  
it, for which he hath inflicted the  
same upon thee.

*Meditations*

*Meditations for one that  
is recovered from  
sickness.*

**I**F God hath of his mercy heard  
thy Prayers, and restored thee to  
thy health again; consider with thy  
self:

1. That thou hast now received  
from God, as it were, *another*  
life: Spend it therefore to the  
honour of God, in *newness of life*.  
Let thy sinne dye with thy sick-  
ness, but live thou by grace to ho-  
liness.

2. Be not the more *secure*, that  
thou art restored to *health*, neither  
*insult* in thy self, that thou hast  
escaped *death*, but think rather,  
that God (seeing how *unprepared*  
thou wast) hath of his mercy  
heard thy Prayer, spared thee, and  
given thee some little longer time  
of *respite*; that thou mayst both  
amend thy life, and put thy self  
in a better readinesse against the  
time that hee shall call for thee  
without

without further delay, out of this world : For though thou hast escaped this, it may be thou shalt not escape the next sickness.

3. Consider how fearfull a reckoning thou hadst made before the *Judgement seat of Christ*, by this time, if thou hadst died of this sickness; spend therefore the time that remains, so, as that thou mayst be able to make a more *cheerful account* of thy life, when it must be expired indeed.

4. Put not far off the *day of death*: thou knowest not for all this how near it is at hand; and (being so fairly warned) be wiser: For if thou be taken unprovided the next time, thy excuse will be less, and thy judgement greater.

5. Remember that thou hast vowed amendment, and newness of life. Thou hast vowed a vow unto God, deferre not to pay it; for he delighteth not in fooles; pay therefore that thou hast vowed. The unclean Spirit is cast out; O let him not re-enter with seven worse than himself.

Ecc1.5.3

Mat.1.43,  
&c.

*Self.* Thou hast *sighed* out the groanes of *contrition*, thou hast *wept* the teares of *repentance*, thou art *washed* in the *Póole* of *Bethesda*, streaming with five bloody wounds, not of a *troubling Angel*, but of the *Angel* of *Gods* *presence* *troubled* with the *wrath* due to thy *sinnes*; who descended into *Hell*, to restore thee to *saving health*, and *Heaven*. Return not now, with the *Dogge*, to *thine own vomit*, nor like the *washed Sow*, to *wallow* again in the *mire* of thy former *sinnes* and *uncleanness*; lest being *intangled* and *overcome* againe with the *filthiness* of *sinne* (which now thou hast *escaped*) thy *latter end* prove *worse* than thy *first beginning*. Twice therefore doth our *Saviour Christ* give the *same cautionary warning* to *healed sinners*. First, to the man cured of his *thirty eight yeares disease*; Behold thou art *made whole*; *sinne no more*, lest a *worse thing* fall upon thee: Secondly, to the woman taken in *adultery*, Neither doe I *condemne thee*:

Joh. 4. 24.  
Isa. 63. 9.  
Luk. 4. 33.

2 Pet. 2.  
20, 22.

Joh. 5. 14.

Joh. 8. 11.

Goe



1 Pet. 4. 4

Psa. 90. 12

Go thy way and sin no more. Teaching us, how dangerous a thing it is to relapse, and fall again into the former excess of sin. Take heed therefore unto thy waies, and pray for grace, that thou mayst apply thy heart unto wisdom, during that small number of daies which yet remain behinde. And for thy present mercy and health received, imitate the thankful Leper, and return unto God, this, or the like thanksgiving.

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*A Thanksgiving to be said of  
one that is recovered from  
sickness.*



1 Sam. 2. 6

Gracious and merciful Father, who art the Lord of health and sickness, of life and of death; who killest, and makest alive; who bringest down to the grave, and raisest up again, who art the onely preserver of all those that trust in thee; I thy  
poor

poor and unworthy servant having now (by experience of my painfull sickness) felt the grievousness of misery due unto sin, and the greatness of thy mercie in forgiving sinners, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health, and strength again; doe here (upon the bended knees of my heart) return (with the thankfull Leper) to acknowledge thee alone to be the God of my health and salvation; and to give thee the praise and glory for my strength and deliverance out of that grievous disease and malady; and for this turning my mourning into mirth, my sickness into health, and my death into life. My sinnes deserved punishment, and thou hast corrected mee, but hast not given mee over unto death, \* I looked (from the day to the night) when thou wouldest make an end of me; I did chatter like a Crane or a Swallow: I mourned (as a Dove) when the bitterness of sickness oppressed me: I  
 lifted

\* Isa. 38.  
 9, &c.

lifted up mine eyes unto thee, O Lord, and thou didst comfort mee; for thou didst cast all my finnes behind thy back, and didst deliver my soul from the pit of corruption; and when I found no help in my self, nor in any other creature (saying I am deprived of the residue of my years, I shall see man no more among the Inhabitants of the world) thou didst then restore me to health again, and gavest life unto me: I found thee, O Lord, ready to save me.

And now Lord, I confesse, that I can never yeeld unto thee such a *measure* of thanks, as thou hast (for this benefit) deserved at my hands. And seeing that I can never bee able to repay thy goodnesse with *acceptable works*; Oh, that I could with *Mary Magdalen* testify the love and thankfulness of my heart, with *abounding teares*! Oh, what shall I be able to render unto thee, O Lord, for all those benefits which thou bestowest upon my soul? Surely, as in my sickness, when I had nothing else to give un-

to thee ; I offered *Christ* and his merits unto thee as a *ransome* for my sinnes ; so being now restored by thy *grace* unto my health and strength, and having no better thing to give, behold, O Lord, I doe here offer up my *self* unto thee, beseeching thee to assist mee with thy *holy Spirit*, that the remainder of my life may be wholly spent in setting forth thy praise and glorie.

Rom. 12.1

O Lord, forgive me my former follies and unthankfulness, that I was no more carefull to love thee, according to thy *goodness*, nor to serve thee according to thy *will*, nor to obey thee according to thy *Commandements*, nor to thanke thee according to thy *benefits*. And seeing thou knowest, that of my *self* I am not sufficient, so much as to think a good thought, much lesse to doe that which is good and acceptable in thy sight ; assist mee with thy *grace* and *holy Spirit*, that I may (in my *prosperity*) as devoutly spend my health in thy *service*, as I was

Tit. 2. 12.

Psa 90. 12

was earnest in my *sickness* to begge it at thy hands. And suffer me never to forget either this thy mercy, in restoring mee to my health, or those *vowes* and *promises* which I have made unto thee in my *sickness*. With my new health, renew in mee, O Lord, a right Spirit, which may free me from the slavery of *sinne*, and establish my heart in the service of *grace*. Work in mee a greater detestation of all *sinnes* (which were the causes of thy anger, and my sickness) and increase my *Faith* in Jesus Christ, who is the Author of my *health*, and *salvation* : Let thy good Spirit leade me into the way that I should walk; and teach me to deny all *ungodliness*, and *worldly lusts*, and to live *soberly*, *religiously*, and *godly* in *this world*, that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite and small remnant of *dayes*, which cannot long continue; Teach mee, my God, so to number my *daies*,

daies, that I may apply my heart to that spiritual wisdom, which directeth to salvation. And to this end, make mee more zealous than I have been in Religion, more devout in Prayer, more fervent in Spirit, more carefull to hear and profit by the preaching of thy Gospel, more helpfull to my poor brethren, more watchfull over my wayes, more faithfull in my calling, and every way more abundant in all good works. Let me (in the joyfull time of prosperity) fear the evill day of affliction; in the time of health, think of sicknesse; in the time of sicknesse, make my self ready for death; & when death approacheth, prepare my self for judgement. Let my whole life be an expressing thankfulness unto thee for thy grace and mercy. And therefore, O Lord, I doe here from the very bottom of my heart, together with the thousand and thousand of Angels, the four Beasts, and twenty four Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee

O

Apoc. 5.  
12, &c.



OFather which sittest upon the throne,  
and to the Lamb, the Son, who sitteth  
at thy right hand, and to the holy  
Spirit, which proceedeth from  
both; the holy Trinity of persons in  
unitie of substance, all praise, honour,  
glory, and power, from this time  
forth, and for evermore, Amen.

---

*Meditations for one that is  
like to die.*

**I**F thy sickness be like to increase  
unto death, then meditate on  
three things: First, how graciously  
God dealeth with thee. Secondly,  
from what evils death wil free thee.  
Thirdly, what good death wil bring  
unto thee.

First, concerning Gods favourable  
dealing with thee.

1. Meditate, that God useth  
this chastisement of thy body, but  
as a Medicine to cure thy soul, by  
drawing thee ( who art sick in  
sinne ) to come by repentance unto  
Christ

Christ (thy Physitian) to have thy soul healed. Mat. 9. 12.

2. That the sorest sickness, or painfullest disease which thou canst endure, is *nothing*, if it be compared to those *dolours*, and *paines* which Jesus Christ thy Saviour hath suffered for thee, when in a *bloody sweat* he endured the *wrath* of God, the *pain* of Hell, and a *curst* death, which was due to thy *sinnes* justly; therefore may he use those words of Jeremy, *Behold, and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted mee in the day of his fierce wrath.* Hath the Son of God endured so much for thy *redemption*, & wilt not thou a *sinful man* endure a little sickness for his pleasure, especially when it is for thy good?

3. That when thy sickness and disease is at the extremest, yet it is lesse and easier than thy sins have deserved. Let thine own conscience judge whether thou hast not *deserved worse* than all that thou dost suffer.

Luk. 22. 14  
Psal. 88. 7.  
Isa 53. 4.  
Psal. 18. 5.  
Heb. 5. 7.  
Gal. 3. 13.  
Lam. 1. 25  
Dum legimus vel  
audimus  
quot &  
quanta Ille  
sine culpa  
sustinuit,  
intelligimus nos  
peccatores  
omnia debere  
libenter  
sustinere.  
Theod. ad  
5. cap. in  
Rom.

Murmur

Murmur not therefore, but considering thy *manifest* and *grievous* *sinnes*, thank God that thou art not plagued with farre more grievous punishments. Think how *willingly* the damned in Hel would endure the *extremest pains* a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternal torments. And seeing that it is his mercy that thou art not rather consumed than corrected, how canst thou but bear patiently his *Temporal* correction, seeing the end is to save thee from *Eternal* condemnation?

Lam. 3. 22

1 Cor. 11.  
32.

Heb 11.

15. &c.

1 Pet. 5. 9.

4. That nothing commeth to pass in this case unto thee, but such as ordinarily befell to others thy brethren, who being the *beloved*, and *undoubted* *servants* of God (when they lived on earth) are now most *blessed* and *glorious* Saints with Christ in Heaven; as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou doest, under the *like* *burthen*; but they are now delivered

livered from *all* their miseries, troubles, and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leisure ) thou shalt also be delivered from thy sickness and pains ; either by *restitution* to thy former health, with *Job* ; or ( which is farre better ) by being *received* to heavenly rest, with *Lazarus*.

5. Lastly, that God hath not given thee over into the *hand* of thine *enemie*, to be punished and disgraced , but (being thy loving *Father* ) he corrected thee with his own mercifull hand. When *David* had his *wish*, to chuse his *own chastisement*, hee chose rather to bee corrected by the hand of God, than by any other means ; *Let us fall into the hands of the Lord ; for his mercies are great, and let me not fall into the hands of men*. Who wil not take any affliction in good part, when it commeth from the hand of God, from whom (though no affliction seemeth joyous for the present ) we know nothing commeth but

2Sam. 24.  
14.

Heb. 12.  
11.

2 Sam. 16.  
9, 10.

Pſal 39. 9.

Job 2. 10.

Mat. 26.  
39.

Verſe 42.

but what is good? The conſideration hereof made *David* to endure *Shemei's* curſed railing with greater patience, and to correct himſelfe another time for his impatency, *I ſhould not have opened my mouth, becauſe thou didſt it*: and *Job*, to reprove the unadviſed ſpeech of his Wife, *Thou ſpeakeſt like a fooliſh Woman: What? ſhall we receive good at the hand of God, and not receive evil?* And though the cup of Gods wrath, due to our ſinnes, was ſuch a horror to our Saviours humane nature, that he earneſtly prayed, that it might paſſe from him; yet (when he conſidered, that it was reached unto him by the hand and wil of his Father) hee willingly ſubmitted himſelf to drink it to the very dregs thereof. Nothing will more arme thee with patience in thy ſickneſſe than to ſee that it cometh from the hand of thy heavenly Father, who would never ſend it, but that he ſees it to be unto thee both needful and profitable.

*The second sort of Meditations  
are, to consider from what  
evils death will  
free thee.*

**I**T freeeth thee from a corruptible  
body, which was conceived in  
the weaknesse of flesh, the heat of  
lust, the stain of sinne, and born  
in the blood of filthynesse; a living  
prison of thy soul, a lively instru-  
ment of sinne, a very sack of  
stinking dung; the excrements of  
whose nostrils, eares, poares, and  
other passages (duly considered) will  
seem more loathsome than  
the uncleaneft sink or vault. In-  
somuch that whereas *Trees* and  
*Plants* bring forth leaves, flowers,  
fruits, and sweet smells, *mans* body  
brings forth naturally nothing but  
lice, worms, rottenness, and filthy  
stinch. His affections are altogether  
corrupted, and the imaginations of  
his heart are onely evil continually.  
Hence it is that the *ungodly* is not  
satisfied with *prophaneesse*, nor

Cc      the

PL. 14:1.  
Gen. 6.5.



the voluptuous with pleasures, nor the ambitious with preferment, nor the curious with preciseness, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gain, nor the drunkard with drinking. Now passions and fashions doe daily grow; new feares and afflictions doe still rise: here wrath lies in wait, there vain-glory vexeth; here pride lifts up, there di'grace casts down; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with back-biters, like sterie Serpents; anon, he is in danger to be openly devoured of his enemies, like Daniels Lyons. And a godly man, where ere he liveth, shall ever be vexed (like Lot) with Sodoms uncleanness.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sinne; so that after death there shall be no more sorrow, nor crying; neither shall there be any more pain; for God shall wipe away all teares from our eyes

Rom. 6.7.  
Apo. 21.4.

eyes. Yea, by death we are separated from the company of wicked men; and God taketh away merciful and righteous men from the evil to come. So he dealt with *Josiah*; I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace; and thine eyes shall not see all the evill which I will bring upon this place. And God hides them for a while in the grave, until the indignation passe over. So that as Paradise is the Heaven of the souls joy, so the grave may be termed the Heaven of the bodies rest.

Isa. 57. 1.

2 King.  
2. 20

Esa. 26. 20.

Joh. 5. 19.

3. Whereas this wicked body lives in a world of wickednesse, so that the poor soul cannot looke out at the eye, and not be infected; nor hear by the ear, and not be distracted; nor smel at the nostrils, and not be tainted; nor taste with the tongue, and not be allured; nor touch by the hand, and not be defiled; and every Sense, upon every temptation, is ready to betray the soul: By death the soul shall be delivered from this thraldome,

and this corruptible body shall put on incorruption, and this mortal immortality, 1 Cor. 15. 35. Oh blessed, thrice blessed be that death in the Lord, which delivers us out of so evill a world, and freeeth us from such a body, or bondage of corruption.

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*The third sort of meditations to consider what good death will bring unto thee.*

1. **D**Eath bringeth the godly mans soul to enjoy an immediate Communion with the blessed Trinity, in everlasting blifs and glory.

2. It translates the Soul from the miseries of this world, the contagion of sinne, and society of sinners, to the City of the living God, the celestial Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first born, which are written in beaver, and to God the judge of all, and

Heb. 12.  
22, 23, 24.

to the soules of just *men* made perfect, and to *Jesus* the *Mediator* of the new Covenant.

3. Death putteth the Soul into the actual, and full possession of all the inheritance and happiness: which *Christ* hath either promised unto thee in his *Word*, or purchased for thee by his *blood*.

This is the good and happiness whereunto a blessed death will bring thee. And what truly *Religious Christian* that is young, would not wish himself *old*, that his appointed time might the sooner approach to enter into his celestial Paradise? where thou mayst exchange thy *brass* for *gold*; thy *vanity* for *felicity*, thy *vileness* for *honour*, thy *bondage* for *freedom*, thy *lease* for an *inheritance*, and thy *mortal* state for an *immortal* life? He that doth not daily desire this blessedness above all things, of all others he is *lesse* worthy to enjoy it.

If \* *Cato Uticensis*, and *Cleombrotus*, two Heathen men (reading

\* Plut. in vit. Cat.  
Cic. Tus. quest. l. i.  
Vel de precipiti venias in Tartara saxo,  
Ut qui Socraticum de nece legit opus.  
Ovid. in Ibid.

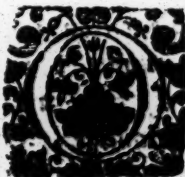
Mat. 25. 21

ding *Plato's* Book of the Immortality of the soul) did voluntarily, the one *break his neck*, the other *ranne upon his sword*, that they might the sooner (as they thought) have enjoyed those joyes : what a shame is it for Christians (knowing those things in a more excellent measure and manner out of Gods own Book) not to be willing to enter into those *heavenly joyes* ? especially when their *Master* calls for them thither. If therefore there be in thee any love of *God*, or desire of thine own happiness or salvation, when the time of thy departing draweth neare, that time, I say, and manner of death, which *God* in his unchangeable Counsel hath appointed, and determined before thou wast born, yeeld and surrender up (willingly, and cheerfully) thy soul into the mercifull hand of *Jesus Christ* thy Saviour. And to this end, when the time is come, as the *Angel* in the sight of *Manoab* and his Wife, ascended from the *Altar* up to heaven in the flame

flame of the sacrifice; so endeavour thou, that thy soul in the sight of thy friends may from the *Altar* of a contrite heart, ascend up to heaven, in the sweet perfume of this, or the like spiritual sacrifice of Prayer.

Luk. 19.  
16. 20.

*A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to goe unto God.*



Heavenly Father,  
who art the Lord  
God of the spirit of  
all flesh, and hast  
made us these souls,

and hast appointed us the time, as to come into this world, so (having finished our course) to goe out of the same. The number of my daies which thou hast determined, are now expired, and I am come to that utmost bound, which thou hast appointed, beyond which I cannot pass. I know (O Lord) that if

Numb: 16.  
21.  
Numb. 27.  
16.  
Jer. 38. 13  
Acts 13.  
25. 26.  
2 Tim. 4. 7  
Ps. 90. 12  
Job 1. 4, 5,  
14. & 16.  
22. & 11.  
Luk. 22. 53



- Ps. 149. 2. *thou enereſt into judgement, no fleſh  
 can be juſtified in thy ſight: And I  
 (O Lord) of all others ſhould ap-  
 pear moſt impure and unjuſt; for  
 1 Tim. 4. 7 I have not fought that good fight, for  
 the defence of thy faith and religi-  
 on, with that zeal and conſtancy  
 that I ſhould; but for fear of diſ-  
 pleaſing the world, I have given  
 way unto finnes and errors; and  
 for deſire to pleaſe my fleſh, I have  
 broken all thy Commandements,  
 in thought, word, and deed; ſo that  
 my finnes have taken ſuch hold on  
 mee, that I am not able to look up,  
 and they are more in number than  
 the haire on my head. If thou wilt  
 ſtraitly marke mine iniquities, O  
 Lord, Where ſhall I ſtand? If thou  
 weighſt me in the ballance, I ſhall be  
 found too light: For I am voyd of  
 all rightcouſneſs that might merit  
 thy mercy; and loaden with all ini-  
 quities, that moſt juſtly deſerve  
 thy heaviest wrath. But O my  
 Lord, and my God, for Jeſus Chriſt  
 thy Sonnes ſake, in whom only thou  
 art well pleaſed with all penitent &  
 believing*

beleeving sinners, take pittie and compassion upon me; who am the chief of sinners. Blot out all my finnes out of thy remembrance, & wash away all my transgressions out of thy sight, with the precious blood of thy Sonne, which I beleeve that he (as an undefiled Lambe) hath shed for the cleansing of my finnes. In this faith I lived; in this faith I die: beleeving that Jesus Christ died for my finnes, and rose again for my justification. And seeing that he hath indured that death, and borne the burthen of that judgment which was due unto my finnes, O Father for his death and passions sake, (now that I am coming to appear before thy Judgement seat) acquit and deliver me from that fearful judgement which my finnes have justly deserved, And perform unto me that gracious and comfortable promise, which thou hast made in thy Gospel, That whosoever beleeveth in thee, hath everlasting life; and shall not come into Judgement, but shall passe from death

1 Tim. 1.  
15.  
Ezech. 18.  
22.  
Psal. 51. 7.  
1 Pet. 1. 19  
Job 1. 29.

Rom. 4. 2  
1 Cor. 15.  
3. 4.  
1 Pet. 2. 24.

Joh. 5. 24.

Luke 17.5 *unto life. Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation in the merits of thy obedience and blood. Increase, O holy Spirit, my patience; lay no more upon me than I am able to bear; and enable me to bear so much as shall stand with thy blessed wil & pleasure. O blessed Trinity in unity, my Creator, Redeemer, and Sanctifier, vouchsafe that as my outward man doth decay, so my inward man may more and more, by thy grace and consolation, increase & gather strength. O Saviour, put my soul in a readinesse, that (like a Wise Virgin, having the Wedding garment of thy righteousness and holiness) thee may bee ready to meet thee at thy coming, with oyle in her Lamp, Marry her unto thy self, that thee may be one with thee in everlasting love and fellowship. O Lord reprove Satan, and chase him away: Deliver my soul from the power of the Dog; Save me from the Lyons mouth. I thank thee, O Lord, for all thy blessings*

I Cor. 10.  
14.  
  
 Mat. 25.4.  
Mat. 22.11  
  
 Apo. 19.8.  
Apo. 19.7.  
  
 Joh. 17.22.  
Zach. 3.2.  
Psal. 12.  
10, 11.

blessings both spiritual and temporal, bestowed unto mee; especially for my Redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy Angels from my youth up untill now. Lord I beseech thee, give them a charge to attend upon me, till thou callest my soul, and then to carry her (as they did the soul of *Lazarus*) into thy heavenly Kingdom. And as the time of my departure shall approach nearer unto me, so grant, O Lord, that my soul may draw nearer unto thee; and that I may joyfully commend my soul into thy hands, as into the hands of a loving father & merciful Redeemer: and at that instant, O Lord; graciously receive my spirit. All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me unto the end, and in the end, for Jesus Christ his sake, thy Son, my Lord, and only Saviour: In whose name I give thee thy glory, and begge these things  
 at

Mat. 18. 8.  
 Heb. 1. 14.

Luke 16. 1  
 Mat. 8. 11.  
 Luk. 13. 18  
 Eph. 1. 10.

Act. 15. 11.  
 Psal. 13. 4.

Act. 7. 59

at thy hand, in that Prayer which Christ himselfe hath taught mee saying :

*Our Father which art in heaven,  
&c.*

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*Meditations against despair,  
or doubting of Gods  
mercy.*

**I**T is found by continual experience, that neare the time of death (when the Children of God are weakest) then Satan makes the greatest flourish of his strength, and assailes them with his strongest temptations. For hee knoweth that either hee must now, or never prevail; for if their soules once goe to Heaven, he shall never vex, nor trouble them any more. And therefore he wil now bestirre himself as much as he can, and labour to set before their eyes all the gross sinnes which ever they committed, and the Judgements of God which are due unto them; thereby to drive

drive them, if hee can, to despair; which is a grievous sinne than all the finnes that they committed, or hee can accuse them of.

If Satan therefore trouble thy Conscience more towards thy death, than in thy life times.

1. Confess thy finnes unto God, not onely in general, but also in particular.

2. Make satisfaction unto those men whom thou hast wronged, if thou be able. And if thou doest injuriously, or fraudulently detain or keep in thy possession, any lands or goods, that of right doe belong to any widdow or fatherless child, presume not, as thou tenderest thy soules health, to look Christ the righteous Judge in the face, unless thou doest first make a restitution thereof to the right owners; for the Law of God, under the penalty of his curse, requireth thee to restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent

Satans first stratagem in time of death. The de-seature.

Lev. 6. 2, 3, 4, &c.  
Num. 5. 6, 7, 8.  
Non remittitur peccatum nisi restituatur ablatum.



Lu. 19. 8, 9.  
 Eze. 15. 3.  
 12, 16.  
 Mich. 6.  
 10, 11.  
 Luke 13. 1.  
 Jer. 18. 7.  
 Acts 2. 51.  
 Acts 8. 22.  
 1 Pet. 3. 9.  
 Gen. 29. 9.  
 James 5.  
 14, 15, 16.  
 Lev. 7. 6, 7

violent oppression; thou tookest from thy neighbour; with a fifth part for amends added to the principal. And unlesse that like *Zacheus* thou dost make restitution of such goods and lands, according to Gods Law, thou canst never truly repent; and without true repentance thou canst never bee saved. But though by the temptation of the Devil thou hast done wrong and injurie, yet if thou dost truly repent, and make restitution to thy power, the Lord hath promised to be merciful unto thee, to heare the Prayers of his faithful Ministers for thee, to forgive thee thy trespasses and sinne, and to receive thy soul in the merits of Christs blood, as a Lamb without blemish.

3. Ask God for Christ his sake pardon and forgiveness: And then these troubles of mind are no discouragements, but rather comforts; exercises, not punishments. They are assurances unto thee, that thou art in the right way; for the way to Heaven is by the gates of Hell; that

is by suffering pains in the *body*, & such *doubtings* in the *mind*, that thy estate in this life being every way made *bitter*, the joyes of eternall life may relish unto thee *better*, and more *sweet*.

If Satan tell thee that thou hast no Faith, because thou hast no feeling, meditate;

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hast such doubtings, they shall not be layd unto thy charge; for they belong to the *flesh*, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Jesus, shall be saved.

That it is a better Faith, to believe without feeling, than with feeling. The least faith (so much as a grain of mustard-seed, so much as is in an Infant baptized) is enough to save the soul which loveth Christ, and beloveth in him.

3. That the Childe of God which desires to feele the assurance of

Sarans second assault.

The Christians encounter.

Mat. 9. 24.

Psal. 7. 19.

Mat. 17,

&c.

Mat. 14. 31

Job 13. 15

Mat 17.

20.

Mat. 10.

14.

Apoc. 2.6.  
 Isa. 55.1.  
 \* Fox  
 Aſ. &  
 Montan.  
 Fol. 155.  
 in the laſt  
 Edition  
 but one.

Pſa. 27.16.

Satans  
 aſſault.

The En-  
 counter.  
 1 Tim. 1.  
 15.

of Gods, favour, ſhall have his *deſire*, when God ſhall ſee it to be for his good: for God hath promiſed to give them the *water of life*, who thirſt for it. We have an example in \* *Maſter Glover* the holy Martyr, who could have no *comfortable feeling* till he came to the ſight of the ſtake: and then cried out, and clapped his hands for joy to his friends, ſaying, *O Auſten he is come, he is come*; meaning the feeling joy of faith, and the holy Ghoſt. *Tarry therefore the Lord, leiſure: be ſtrong, and he ſhall comfort thine heart.*

*If Satan ſhall aggravate unto thee the greatneſſe, the multitude, and hainouſneſſe of thy finnes, meditate;*

1. That upon true repentance it is as eaſie with God to forgive the *greateſt* ſin as the *leaſt*: and he is as willing to forgive *many*, as to pardon one. And his mercy ſhineth more in pardoning great ſinners, than ſmall offenders; as appears in the example of *Maneſſes*

ses, Magdalen, Peter, Paul, &c. And where sin most abounded, there doth his grace rejoyce to abound much more.

Rom. 5. 20

2. That God did never forsake any man, till that a man did first forsake God, as appears in the examples of *Cain, Saul, Achitophel, Abaziah, Judas, &c.*

3. That God calleth all, even those sinners who are *heavy laden with sinne*, and that he did never deny his mercy to any sinner that asked his mercy with a *penitent heart*. This the story of the Gospel witnesseth: There came unto Christ all sorts of sick sinners, the *blinde, lame, halt, Lepers*, such as were sick of *palsies, Dropsies, bloody-fluxes*, such as were *lunatick*, and possessed with *unclean spirits*, and *Devils*: Yet of all those, not one that came and asked his mercy & help, went away without his errand. If Mercy he asked, mercy he found, were his sinnes never so great, were his *disease* never so grievous. Nay, he offered and gave his

Mat. xi. 28

Joh. 5. 59.  
Luke 7. 13

If. 56. 1.  
Rom. 10.  
20.

Joh. 14. 14

his mercy to many who never asked it (being moved only with the bowels of his own compassion, and the sight of their misery) as to the woman of Samaria, the widow of Naim, and to the sick man that lay at the Poole of Betkesda, who had been thirty eight yeares sick. If he thus willingly gave his mercy to them that *did not ask it*, and was found of them (as the Prophet saith) that sought him not, will he deny mercy unto thee, who dost so earnestly pray for it with teares? and dost, like the poor Publican, so heartily knock for it, with penitent fists upon a bruised and broken heart? Especially, when thou prayest to thy Father in the name, and mediation of Christ, for whose sake he hath promised to grant whatsoever we shall ask of him; as sure as God is true, he will not. Though Ninivies sinnes had prowoked the Lord to send out his sentence against them, yet upon their repentance, he recalled it again, & spared the City; how much more, if thou like-

likewise repentest, will hee spare thee, seeing his sentence is not yet gone forth against thee? If hee deferred the Judgement all *Ababs* daies, for the external shew onely which hee made of humiliation, how much more will hee cleane turn away his *vengeance*, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy?

Hee offered his mercy unto *Cain* (who murdered his innocent brother) *If thou doest well, shalt thou not be accepted?* As if hee should have said, If thou wilt leave thy envy, and malice, & offer unto me from a faithful, & a contrite heart, both *thou*, and thine *Oblation* also, shall be acceptable unto me. And to *Judas* (that so treacherously betrayed him, in calling him *friend*, a sweet appellation of love; ) and when *Judas* offered, he willingly consented with that mouth (wherein was never found guile) to kiss those dissembling lips, under which lurked the poyson of *Asses*. Had *Judas* appre-

*Novit dominus mutare sententiam, si tu noveris emendare vitam.*

Gen. 4. 7.

Mat. 26. 50

1 Pet. 2. 27

Psal. 140. 3

Mat. 26. 50



1 King.  
20. 32, 33.  
Vers. 31.

\* *Judas*  
non tam  
scelus quam  
desperatio  
fecit peni-  
tus interi-  
re. Aug. lib.  
de util. pœ-  
nit.  
\* *Scelera-*  
tior omni-  
bus, ô *Juda*,  
exististi,  
quem non  
pœnitentia  
duxit ad  
Dominum  
sed despe-  
ratio traxit  
ad laqueum  
Leo.  
Satans  
third  
assault.

apprehend this word friend out of the mouth of Christ, as *Benhadad* did the word Brother from the mouth of *Abab*; doubtlesse *Judas* should have found the God of *Israel* more mercifull than *Benhadad* found the King of *Israe!*. But God was \* more displeased with *Cain* for despairing of his mercy; than for murthering his Brother; and with \* *Judas*, for hanging himself, than for bteraying his Master; in that they would make the sinnes of mortal men greater than the infinite mercy of the Eternall God: or as if they could be more sinfull than God was merciful. Whereas the least drop of *Christs* blood is of more merit to procure Gods mercy for thy salvation, than all the sinnes that thou hast committed, can be of force to provoke his wrath to thy damnation.

If *Satan* shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater than other mens, as being sinnes of knowledge, and

and of many years continuance; and such as whereby others have been undone; and all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though hee will be merciful unto others, yet he will not be merciful unto thee; meditate,

1. That many (who are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on earth) as great, and greater sinnes than ever thou hast committed, & continued (before they repented) in those sinnes as long as ever thou hast done. As therefore all their sinnes and the continuance in them could not hinder Gods mercy, upon their repentance, from forgiving their sinnes, and receiving them into favour; no more shall thy sinnes, and continuance therein, hinder him from being merciful unto thee, if thou doest repent, as they did: yea, upon thy repentance, every one of their examples is a pledge that hee will do the same unto thee that he did unto

The encounter.

1 Tim. i.  
16.

Iſa. 55. 7,  
8, 9.

unto them. For as the *least sinne* in Gods Justice, without Repentance, is *damnable*, so the *greatest sin* upon Repentance, is in his Mercy *pardonable*. Thy *greatest*, and *inveterate*st sinnes are but the sins of a man; but the *least* of his mercies is the mercy of God. Because thou knowest thine own sinnes, thou doubtest whether they shall be pardoned. Mark how this doubtfull case is resolved by God himself. Many in *Isaias* daies thought (as thou dost) that they had continued *so long* in sinne, that it was *too late* for them now to seek to returne unto God for *Grace* and *Mercy*: But God answereth them, *Seek yee the Lord whilest he may be found; call upon him whilest he is near*. As if he had said, whilest *life lasteth*, and my *Word is preached*, I am near to be found of all that seek mee, and pray unto mee. The people reply; But we (O Lord) are *grievous sinners*, and therefore dare not presume to call upon thy Name, or to come near thine

thine Holinesse. To this the Lord answereth; *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto me; and I will have mercy upon him, and bee his God and I will pardon him abundantly.* But wee would think (say the people) that if our finnes were but ordinary finnes, this promise of mercie might belong unto us; but because our finnes are so great, and of such long continuance, therefore wee fear, lest, when wee appeare before God, he will reject us. To this God answereth again; *My thoughts (of mercy) are not your thoughts, neither are your waies (of pardonine) my waies; for as the Heavens are higher than the Earth, so are my waies higher than your waies, and my thoughts than your thoughts.* If therefore every sinner in the world were a world of such sinners as thou art, doe thou but yet (what God bids thee) repent, and beleewe, and the blood of Jesus Christ, being the blood of God, will cleanse

Act. 20. 28.  
1 John 1. 7.

*cleanſe both thee and them from all your ſins.*

Joh. 3. 16

2. That as God did foreſee all the ſinnes which the world ſhould commit, and yet *all thoſe* could not hinder him from *loving the world*, ſo, that *hee gave his onely begotten Son to death to ſave as many of the world as would beleve and repent*: much leſſe ſhall thy ſinnes (being the ſinnes of the leaſt number of the world) be able to hinder God from *loving thy ſoul*, and *forgiving thy ſinnes*, if thou doeſt *repent and beleve*.

Rom. 5. 8,  
9.

3. That if he loved thee *ſo dearly* (when thou waſt his *enemy*) that he payed for thee *ſo dear a price* as the ſpilling of his *heart blood*, how can hee now but be gracious unto thee, when to ſave thee will coſt him but the caſting of a *gracious look* upon thee? Looke not thou therefore to the *greatneſſe* of thy ſinnes; but to the *infiniteneſſe* of his mercy, which is ſo ſurpaſſing great, that if thou putt'ſt all thine *own grievous ſinnes* together, and adde

addest unto those the sins of *Cain* and *Iudas*, and puttest unto them all the sins of all the *Reprobates* in the world (doubleless it would be a *huge heap*) yet compare this huge heap with the infinite mercy of God, and there will be no more comparison betwixt them, than betwixt the least *Mole-hill* and the greatest *Mountain* in a *Countrey*. The *crie* of the grievousest finnes that ever we read of, could never reach up higher than unto heaven, as the cry of the finnes of *Sodom*; but the mercy of God (saith *David*) reacheth up higher than the heavens; and so over-toppeth all our finnes. And if his mercy be greater than all his works, it must needs be greater than all thy finnes. And so long as his mercy is greater than the finnes of the whole World, doe thou but repent, there is no doubt of pardon.

If *Satan* shall object, that thou hast many times vowed to repent, and hast made shew of repentance for the time, and yet didst fall to the same

D d      sins

Gen. 19. 13  
Ps. 108. 41

Ps. 145. 9.

Satans  
fourth  
assault.



sinnes again and again, and that all thy repentance was but feigned, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate ;

The Encounter.

\*I remember (saith Luther) that Sulpitius was wont to tell me,

*Ego plus*

*quam millies Deo vovi, &c.* I have more than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow ; because I verily know that I cannot keep it. Unlesse therefore God will be mercifull unto mee for Christs sake, and grant me a blessed departure out of this wretched life, all my vowes and good workes will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Galath.

Chap. 5.

of

of their corrupt flesh. And our oft slips into the same sins *Christ* foresaw, when he taught us to pray daily, *O Father forgive us our trespasses*. And why doth *Christ* enjoin thee ( who art but a sinfull man ) to forgive thy brother seven times in a day, if he shall returne seven times in a day, and say, it repenteth me? But to assure thee, that hee ( being the *God* of mercy and goodnesse it self ) will forgive unto thee thy seventy times seven-fold sinnes a day, which thou hast committed against him, if thou return unto him by true repentance. The *Israelites* were cured by looking ( though with weak eyes ) on the brazen Serpent, as oft as they were stung by the fierie Serpents in the Wilderness; to assure thee, that upon thy tears of repentance, thou shalt be recovered by faith in *Christ* as often as thou art wounded to death by sinne.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the firme-

D d 2

nesse

Luk. 17. 34

Mark 18.  
21, 22.

Num. 21. 9  
Post lachrymas  
gemitusque  
graves  
clementia  
Christi confestim  
oculos ante  
locanda  
tuos.

Jam. I. 17.  
Rom. 8. 28  
Rom. 9. 11

\*By these  
Keyes Peter opened  
heaven to  
himself, &  
after-  
wards  
with the  
rest of the  
Apostles,  
unto o-  
thers.

Luk. 22. 62

Luk. 24.

47, & c.

Job 20. 21.

and Joh.

13. 1.

Rom. 11.

29.

Rom. 8. 30.

Satans

fifth

assault.

ness of Gods Covenant. Though thou varieft with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt return; for there is no variableness with him, neither shadow of change. He hath locked up thy salvation, and made it sure in his own unchangeable purpose; and hath delivered to thy keeping, the Keys, which are \*Faith and Repentance; and whilst thou hast them, thou mayest perswade thy self that thy salvation is sure and safe; for whom God loveth, he loveth to the end, and never repenteth of bestowing his love on them who repent and beleeve.

Lastly, If Satan shall perswade thee, that thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sinnes increase, and thy Judgement draweth near; meditate,

1. That no sinne ( though never so great ) should be a cause to move any Christian to despair, so long

long as Gods mercy by so many millions of degrees is greater ; and that every penitent and beleevving sinner hath the pardon of all his sinnes confirmed by the Word and Oath of G O D ; two immutable things, wherein it is impossible that God should lie. His Word is, that at what time soever, a sinner whosoever doth repent of his sinnes whatsoever (for both time, and sins, and sinners are indefinite) from the bottom of his heart, God will blot forth all his sinnes out of his remembrance, that they shall be mentioned unto him no more. If wee will not take his Word (which God forbid wee should doubt of) he hath given us his Oath ; *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said, Will ye not beleevve my Word? I swear by my life, that I delight not to damn any sinner for his sinnes, but rather to save him upon his conversion, and repentance. The meditation hereof moved Tertullian to exclaime,

Neb. 6. 13.  
Eze. 18. 22  
Dr. King of  
Lond. his  
Lectures  
on Jonah.

Eze. 33. 11

O felices  
nos quorum  
causa jurat  
Deus! O  
miserrimos  
nos, si non  
Deo quidem  
juranti  
credimus!  
Tertul.  
Ila. 28. 14.

Heb. 12.  
24.

Oh how happy are wee, when God sweareth that he wil not our damnation! Oh what miserable wretches are we, if we will not beleewe God when he sweareth this truth unto us. Listen, O drooping spirit, whose soul is assailed with waves of faithlesse despair, how happy were it to see many, like thee and Hezekias? (who mourn like Doves for the sence of sinne, and chatter like Cranes and Swallows for the fear of Gods anger) rather than to behold many who dye like beasts without any feeling of their own estate, or any fear of Gods wrath, or Tribunal Seat, before which they are to appear? Comfort thy selfe, O languishing Soul; for if this earth hath any for whom Christ spilt his blood on the Cross, thou assuredly art one. Cheer up therefore thy self in the all-sufficient atonement of the blood of the Lamb, which speaketh better things than that of Abel. And pray for those, who never yet obtained the grace to have such a sense and detestation of

of sinne. Thou art one *indeed*, for whom Christ dyed, and from whom a *wounded* spirit ( judging rather according to his *feeling* than by *Faith* ) hath wrung that dolefull voyce of Christ, *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly reign with him, as now thou dost suffer with him; for *Yea* and *Amen* hath spoken it. No sin barres a man from salvation, but onely *incredulitie* and *impenitencie*; nothing makes the sinne against the Holy Ghost *unpardonable*, but want of *repentance*. The unfeigned desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Mat. 27. 16

1 Tim. 2. 11

2 Cor. 1. 10

Apoc. 3. 14

Heb. 6. 5.

Meditate on these *Evangelical Comforts*, and thou shalt see that in the very *agonie* of *death*, God will so assist thee with his Spirit, that when Satan looketh for the *greatest* victory, hee shall receive the *foulest* foile, yea when thy eye-



Luk. 16. 22

*strings* are broken, that thou canst not see this *light*, Jesus Christ will appear unto thee to comfort thy *soul*, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy friends behold thee, like *Manoahs Angel*, doing wonders indeed, when they shall see a *fraile man* in his greatest *weakness* (by the *meer assistance of Gods Spirit*) overcoming the strength of *sinne*, the bitterness of *death*, and all the power of *Satan*, and in the *fire of Faith*, and *perfume of Prayer*, ascend up with *Angels* victoriously into *Heaven*.

*An admonition to them who  
come to visit the sick.*

THEY who come to visit the sick, must have a special care not to stand *dumb*, & *staring* in the sick persons face to disquiet him; nor yet to speak *idly*, and to ask *unprofitable* questions, as most do.

If

If they see therefore that the sick party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *wel spent*, when a mans life is almost *out-spent*, may gain a man the assurance of eternal life: Sooth him not with the vain hope of this life, lest thou betray his soul to eternal death. Admonish him plainly of his estate, and aske him briefly these, or the like Questions.

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*Questions to be asked of a  
sick man that is like  
to dye.*

**D**Ost thou beleeve that the Almighty God, the Trinity of persons in Unitie of Essence, hath by his Power made Heaven and Earth, and all things therein? and that he doth still by his *divine providence* govern the same? So that nothing comes to pass in the world

Dd 5

nos

nor to thy self, but what his *divine hand and counsel had determined before to be done.*

2. Dost thou confess that thou hast transgressed and broken the holy *Commandements of Almighty God, in thought, word, and deed: And hast deserved for breaking his holy Laws the curse of God, which containeth all the miseries of this life, and everlasting torments in Hell fire, when this life is ended, if so be that God should deal with thee according to thy deserts?*

3. Art thou not sorry in thy heart that thou hast so broken his *Laws, and neglected his Service and Worship, and so much followed the World and thine own vain pleasures? And wouldst thou not lead a holier life, if thou wert to begin again?*

4. Dost thou not from thy heart desire to be reconciled unto God in *Jesus Christ his blessed Son, thy Mediator, who is at the right hand of God in heaven, now appearing*

Rom. 8. 34  
Heb. 9. 14.

ing for thee in the sight of God, and making request unto him for thy Soul.

5. Doeſt thou renounce all confidence in all other Mediators, or Interceſſours, Saints, or Angels, believing that Jeſus Chriſt the onely Mediatur of the New Teſtament, is able perfectly to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them? And wilt thou with David ſay unto Chriſt, Whom have I in Heaven but thee? And there is none upon earth that I deſire beſides thee.

Heb. 9. 11.  
1 Tim. 2. 5  
Heb. 7. 25.

Pſa. 73. 25

6. Doſt thou confidently believe, and hope to be ſaved by the onely merits of that bloody death and paſſion which thy Saviour Jeſus Chriſt hath ſuffered for thee? not putting any hope of ſalvation in thine own merits, nor in any other means or creature? being aſſuredly perſwaded, that there is no ſalvation in any other; and that there is none other name under heaven, where by thou muſt be ſaved.

Acts 4. 12  
Acts 10. 4.  
Iſa. 26. 6.

7. Doeſt thou heartily forgive all

Isa. 9. 6.

Heb. 12. 14

all wrongs and offences done or offered unto thee by any manner of person whatsoever? And doest thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed? and doest thou cast out of thy heart all *malice*, and *hatred*, which thou hast borne to any body, that thou mayst appear before the Face of Christ (the *Prince of peace*) in perfect love and charity?

8. Doth thy conscience tell thee of any thing which thou hast wrongfully taken, and doest still with-hold from any *Widow*, or *Fatherless children*, or from any other person whatsoever? Be assured that unless thou shalt *restore*, like *Zachens*, those goods and lands (if thou be able) thou canst not truly *repent*, and without true repentance thou canst not be *saved*, nor look Christ in the face when thou shalt appear before his Judgement seat.

Doest thou firmly beleeve, that thy

thy *body* shall bee *raised up* out of the *Grave*, at the sound of the *last trumpet*? And that thy *body* and *soul* shall be united together again in the *Resurrection Day*, to appear before the Lord *Jesus Christ*, and thence to goe with him into the kingdome of heaven, to live in everlasting blis and glory?

If the sick party shall answer to all these questions like a faithful Christian; then let all who are present, joyn together, and pray for him, in these, or the like words.

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*A Prayer to be said for the  
sick, by them who  
visit him.*



Mercifulll Father ,  
who art the Lord  
and giver of life, &  
to whom *belong the*  
*issues of death*; we  
thy Children here assembled, doe  
ac



James 5.

acknowledge, that (in respect of our manifold finnes) wee are not worthy to ask any blessing for our selves at thy hands, much less to become suiters to thy Majesty in the behalf of others; yet because *thou hast commanded us to pray one for another, especially for the sick;* and hast promised, *that the prayers of the righteous shall avail much with thee;* in the obedience therefore of thy Commandement, and confidence of thy gracious promise, we are bold to become humble suiters unto thy divine Majesty, in the behalf of this our deare Brother (or Sister) whom thou hast visited with the *chastisement* of thine own fatherly hand. Wee could gladly wish the *restitution* of his health, & a longer continuance of his life and Christian Fellowship amongst us; but for as much as it appeareth (as farre as we can discern) that thou hast appointed by *this visitation*, to call for him out of this mortal life, we submit our *wils* to thy *blessed will*, and  
humbly

humbly intreat for *Jesus Christ* his sake, and the merits of his bitter death and passion (which hee hath suffered for him) that thou wouldest pardon and forgive unto him all his finnes; as well that wherein he was *conceived & born*, as also the offences and transgressions, which ever since, to this day and hour, he hath committed in *thought, word, and deed* against thy divine Majesty. Cast them behinde thy back; *remove them as farre from thy presence as the East is from the West*. Blot them out of thy remembrance; lay them not to his charge; wash them away with the *Blood* of Christ, that they may no more be seen; and deliver him from all the judgments which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgment against his Soul; and *impute* unto him the *Righteousness* of *Jesus Christ*, whereby he may appear *righteous* in thy sight. And in his extremity at this time, we beseech thee  
look

look down from Heaven upon him with those eyes of grace and compassion wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded Servant, like the good *Samaritan*; for here is a sick *Soul* that needeth the help of such an heavenly *Physician*. O Lord increase his faith, that he may beleeve that Christ dyed for him, and that his blood cleanseth him from all his sinnes; and either aswage his pain, or else increase his patience to endure thy blessed will and pleasure. And good Lord, lay no more upon him than thou shalt enable him to bear. Heave him up unto thy selfe, with those sighs and groans which cannot bee expressed. Make him now to feele what is the hope of his *Calling*, and what is the exceeding greatness of thy *Mercy* and *Power* towards them that beleeve in thee. And in his *weaknesse*, O Lord, shew thou thy strength. Defend him against the suggestions & temptations of *Satan*;

tan ; who (as hee hath all his life time) will now in his weaknesse especially seek to *assail* him, and to devour him : Oh save his soul, and reprove *Satan*, and command thy holy Angels to be about him, to ayd him, and to chase away all evil, & malignant Spirits far from him. Make him more and more to loath this world, and to *desire to be loosed and to be with Christ*. And when that good *hour* and time shall come (wherein thou hast determined to call for him out of this present life) give him grace peacefully & joyfully to yeeld up *his soul into thy merciful hands*, and doe thou receive her into thy mercy, and let thy blessed *Angels* carry her into thy Kingdome. Make his *last hour* his *best hour*, his *last words* his *best words*, and his *last thoughts* his *best thoughts*. And when the sight of his eyes is gone, and his tongue shall faile to doe his office, grant (O Lord) that his *Soul* may (with *Stephen*) behold Jesus Christ in Heaven ready to receive him ; and  
that

Rom. 8. 26

that thy Spirit within him may make requests for him, with sighs which cannot be expressed. Teach us in him to read and see our own end and mortality; and therefore to be carefull to prepare our selves for our last ends, & put our selves in a readines against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our dear Brother (or sister) thy sick servant, unto thy eternall grace and mercy, in that prayer which Christ our Saviour hath taught us, saying;

*Our Father which art in heaven,  
&c.*

*Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.*

Let them read often unto the sick some special Chapters of the holy Scriptures; as,

The three first Chapters of the Book of Job.

The

The 14. and 19. Chapters of *Jeb.*

The 34. Chapter of *Deuteronomie.*

The two last Chapters of *Josuah.*

The 17. Chapter of the first of *Kings.*

The 2. 4. & 12. Chapters of the second of *Kings.*

The 38. 40. and 65. Chapters of *Isaiab.*

The History of the passion of *Christ.*

The 8. Chapter to the *Romans.*

The 5 Chapter of the first Epistle to the *Corinthians.*

The fourth of the first Epistle to the *Thessalonians.*

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians.*

The first and last Chapters of *St. James.*

The 11. and 12. to the *Hebrews.*

The first Epistle of *Peter.*

The three first, and the three last



last Chapters of the *Revelation*, or some of these.

And so exhorting the sick party to wait upon God by *faith* and *patience* till he send for him; and praying the Lord to send them a joyful meeting in the Kingdom of Heaven, and a blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

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*Consolations against impatience  
in sickness.*

**I**F in thy sickness by extremity of pain thou be driven to impatience, meditate;

1. That thy *sins* have deserved the *paines* of *Hell*; therefore thou mayest with greater patience endure these *fatherly corrections*.

2. That these are the *scourges* of thy heavenly *Father*, and the *rod* is in his hand. If thou diddest suffer with reverence, being a *Child*, the correction of thy *earthly Parents*,  
how

how much rather shouldest thou now subject thy self ( being the *child of God*) to the chastisement of thy heavenly Father, seeing it is for thine eternal good?

3. That Christ suffered in his soul and body far grievous pains for thee, therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore saith Peter, Christ suffered for you, leaving you an example, that yee should follow his steps. And, Let us (saith St. Paul) run with joy the race that is set before us, looking unto Jesus, the Author, and finisher of our Faith, who, for the joy that was set before him, endured the Cross, &c.

4. That these afflictions which now you suffer, are none other, but such which are accomplished in your brethren that are in the world, as witnesseth Peter: Yea, Jobs afflictions were farre more grievous. There is not one of the Saints, which are now at rest in heavenly joyes, but endured as much as you do, before they went thither: Yea, many

*Vir dolorū.*

*Isa. 53. 3.*

*1 Pet. 7. 21*

*Heb. 12. 22*

*2 Pet. 5. 9.*

*S. Romitus*

*cum quot-*

*annis gravi*

*morbo ten-*

*taretur à*

*Deo, doluit*

*quod uno*

*anno liber*

*esset, ac si à*

*Deo tunc*

*desertus*

*fuisse. Vit.*

*Patr. c. 18.*

1 Pet. 5. 10.  
1 Cor. 10.  
13.

many of them willingly ſuffered all the torments that Tyrants could inflict upon them, that they might come to thoſe heavenly joyes whereunto you are now called. And you have a promiſe, that the God of all grace, after that you have ſuffered a while, wil make you perfect, ſtabliſh, ſtrengthen, and ſettle you. And that God of his fidelity wil not ſuffer you to be tempted above that you are able, but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

John 5. 5.

Mat. 9. 20.

Exod. 2. 2.

Apo. 2. 10.

1 Sam. 23.  
24.

Pſal. 56. 8.

5. That God hath determined the time when thy affliction ſhall end, as well as the time when it began. Thirty eight years were appointed the ſick man at Bethſdaes Pool. Twelve years to the Woman with the bloody iſſue. Three moneth. to Moſes. Ten daies tribulation to the Angel of the Church of Smyrna. Three daies Plague to David. Yea, the number of the godly manſ teares are regiſtred in Gods Book, and the quantitie kept in his bottle.

The

The time of our trouble (saith Christ) is but a *Modicum*. Gods *Anger* lasts but a *Moment* (saith David) A little *season* (saith the Lord) and therefore calls all the time of our pain, but *the hour of sorrow*. David, for the swiftness thereof compares our present trouble to a *Brook*, and Athanasius to a *Shower*; compare the *longest misery* that a man endures in this life to the *eternity of eternal joyes*, and they will appeare to bee *nothing*. And as the sight of a *sonne* safe born, makes the *Mother* forget all her former *deadly pain*; so the sight of *Christ* in heaven who was *born for thee*, will make all these pangs of death to be quite forgotten, as if they had never been; like *Stephen*, who as soon as hee saw *Christ*, forgot his own *wounds*, with the *horror* of the *Grave*, and *horror* of the *stones*, and sweetly yielded his *Soul* into the hands of his *Saviour*. Forget thine own *pain*, think of *Christs wounds*; Be *faithful unto the death*, and hee will

*Modicum  
& videbo  
vos.*

Joh. 16. 17  
Psalm 80.  
Apoc. 6. 11  
John 16.  
Psal. 110. 7

*Nubecula  
est, cito  
transibit.*

Joh. 16. 21

Acts 7.

Apoc. 2. 10

will give thee the Crown of eternal life.

6. That you are now called to *Repetitions* in Christs School, to see how much *Faith, Patience, and Godlineſs* you have learned all this while; and whether you can, like *Job*, receive at the hand of God some evil, as well as you have hitherto received a great deal of good. As therefore you have alwayes prayed, *Thy wil be done*, ſo be not now offended at this which is done by his holy wil.

7. That all things ſhall work together for the beſt to them that love God; inſomuch that neither *Death, nor Life, nor Angels, nor Principalities, nor Powers, &c.* ſhall be able to ſeparate us from the love of God, which is in *Jeſus Chriſt* our Lord. *Aſſure* your ſelf, that every pang is a prevention of the pains of Hell; every reſpit an earneſt of Heavens reſt; and how many ſtripes do you eſteem Heaven worth? As your life hath been a comfort to others, ſo give your friends a *Chriſtian example*

Job 2. 10.

Rom. 8. 28

Ver. 38, 39

*Morbus non malis adnumerandus, quia multis utiliter accidit, Baſil in Hexam.*

*Morbus eſt utilis quædam inſtitutio, quæ docet caduca ſpernere & celeſtia ſpirare.*

*Nazian. ad Philagrian.*

ample to dye, and deceive the Devil, as *Job* did. It is but the *Cross* of *Christ*, sent before to crucifie the love of the world in thee, that thou mayest goe eternally to live with *Christ*, who was crucified for thee. As thou art therefore a true Christian, take up (like *Simon of Cyrene*) with both thy armes his holy *Cross*, carry it after him, unto him; thy pains will shortly passe, thy joyes shall never pass away.

---

*Consolations against the fear  
of Death.*

**I**F in the time of thy *sickness* thou findest thy self *fearfull* to die, meditate,

1. That it argueth a *dastardy* minde to fear that which is not : For in the *Church* of *Christ* there is no *Death*, *Isa.* 25. 7, 8. And whosoever liveth and beleeveth in *Christ*, shall never die, *Job.* 11. 2. Let them fear death, who live without *Christ* : Christians dye not; but  
Ec when



Gen. 5. 24.

1 King. 2.

11, 12.

Luk. 16. 23

John 14.

when they please God, they are like *Enoch*, translated unto God. Their pains are but *Eliahs* fierie Chariot to carry them to heaven ; or like *Lazarus* sores, sending them to *Abrahams* bosome. In a word, if thou be one of them, that, like *Lazarus*, lovest *Jesus*, thy sickness is not unto the death, but for the glory of God, who of his love changeth thy living death, to an everlasting life. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly (when they might have lived) in hope of the immortality of the soul: wilt thou being trained so long in *Christs* School, (and now called to the Marriage supper of the blessed Lamb, *Apoc.* 19. 7.) be one of those Guests that refuse to goe to that joyfal banquet ? God forbid.

2. Remember that thy abode here is but the second degree of thy life ; for after thou hadst first lived nine moneths in thy Mothers Womb, thou wast of necessity driven thence to live here in a second degree

degree of life. And when that number of moneths which God hath determined for this life are expired, thou must likewise leave *this*, and passe to a *third degree* in the other world, which never ends. Which to them that live and dye in the Lord, surpasseth as far this kinde of life, as this doth that which one lives in his *Mothers Womb*. To this last and excellentest degree of life through this *door*, passed *Christ* himself, and all his *Saints* that were *before thee*; and so shall all the rest after *them* and *thee*. Why shouldest thou fear that which is *common* to all Gods elect? Why should that be *uncouth* to thee, which was *welcome* to all them? Fear not death; for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a better world; the end of a *temporal*, but the *beginning* of an *eternal life*.

3. Consider that there are but *three things* that can make death so fearful unto thee. First, the *loss* thou hast thereby: Secondly, the *pain* that is therein: Thirdly, the

Ec 2      terrible

Job 14. 5.

*Mors, presentis vitae exitus, & introitus melioris.*  
Bern. in Epist: ad Rom.

Mat. 6. 9,  
10.

John 14. 1  
2<sup>d</sup> Cor. 5. 1.

*terrible effects* which follow after : All these are but false fires ; and causelesse feares. For the first, if thou leavest here *uncertain goods* which *Theeves* may rob, thou shalt finde in heaven a true *treasure*, that can never be taken away : These were but *lent* thee as a *Steward* upon *accounts* ; those shall bee *given* thee as thy *reward* for ever. If thou leavest a *loving Wife*, thou shalt be married to *Christ*, which is *more lovely* : If thou leavest *Children* and *Friends*, thou shalt there finde all thy religious *Ancestors*, and *Children* departed ; yea, *Christ*, and all his blessed *Saints* and *Angels* ; and as many of thy children as be *Gods children*, shall thither follow after thee. Thou leavest an *earthly Possession*, and a *house of clay*, and thou shalt enjoy an *heavenly inheritance* and *mansion of glory*, which is purchased, prepared, and reserved for thee. What hast thou lost ? Nay, is not death unto thee *gain* ? Go home, go home, and we will follow after thee.

Se-

Secondly, for the *pain* in death; the *fear* of death more pains many than the very *pangs* of death; for many a Christian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *Hope* on the firm ground of the *Word* of *God*, who hath promised in thy *weakness* to perfect his *strength*, and not to suffer thee to be tempted above that thou art able to bear; and Christ will shortly turn all thy *temporal* pains to his *eternal* joys.

*Timor mortis ipsa morte peior.*

2 Cor. 12. 9  
1 Cor. 10.  
13.

Lastly, as for the terrible effects which follow after death, they belong not unto thee being a *Member* of Christ; for Christ by his death hath taken away the *sting* of death to the faithful; so that now there is no *condemnation* to them that are in Christ Jesus. And Christ hath protested, that he that beleeveeth in him, hath everlasting life, and shall not come into *condemnation*, but hath passed from death unto life: Hereupon the holy Spirit from heaven saith, Blessed are the dead which die in the Lord; & that from thence-

Rom. 8. 1.

John 5. 24

1 Cor. 15.  
 1 Thes. 4.  
 II. 26.  
 Apoc. 14.  
 1 John 14.  
 ἀπολυσ  
 ἐν ᾧ, ἡ. η.  
 Luk. 3.  
 2 Cor. 5.  
 Phil. 1.  
 ἀνάλυσιν.  
 Mors porta  
 glorie.  
 Greg.  
 Janua vitæ.  
 Bern.

forth they rest from their labours, and their works do follow them. In respect therefore of the faithfull, death is swallowed up into victory; and his sting, which is sinne, and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a sleep and rest; in respect of our soules, a going to our heavenly Father; a departing in peace; a removing from this body to go to the Lord; a dissolution of soul and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy throws and travel, to bring forth eternal life. And who would not passe through hell to goe to Paradise, much more through death? There is nothing after death that thou needest fear; not thy sinnes, because Christ hath payed thy ransom: not the Judge; for he is thy loving Brother: not the Grave; for it is the Lords Bed: not Hel; for thy Redeemer keeps the Keyes: not the Devil; for Gods holy Angels pitch their

*their tents about thee, and will not leave thee, till they bring thee to Heaven. Thou wast never nearer Eternal life; glorifi: therefore Christ by a blessed death. Say cheerfully, Come Lord Jesus, for thy Servant cometh unto thee: I am willing, Lord help my weakness.*

---

*Seven sanctified Thoughts, and  
mournful Sigs of a sick  
man ready to dye.*

**N**OW forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not alwaies oppress'd with extremity, but gives us in the midst of our extremities some respite, to ease and refresh our selves, thou must have an especial care (considering how short a time thou hast, either for ever to lose, or to obtain heaven) to make use of every breathing time which God doth afford thee; and during that little time of ease, to gather strength against

E c 4 the



the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighs.

*The first Thought.*

SEeing every man enters into his life in teares, passeth it in sweat, & ends it in sorrow, ah what is there in it, that a man should desire to live any longer in it? Oh! what a folly is it, that when the *Mariner* roweth with all his force to arrive at the wished Port; & that the *Traveller* never resteth till he come to his journies end; we fear to descry our Port, and therefore would put back our *Bark*, to bee longer tossed in this continuall tempest? we weep to see our *journies end*, and therefore desire our journey to be lengthened, that we might be more tired with a foul and cumber som way.

*The*

*The spiritual sigh thereupon.*

**O** Lord, this life is but a troublesome Pilgrimage, few in days, but full in evils ; and I am weary of it by reason of my sinnes. Let me therefore (O Lord ) intreat thy Majesty, in this my Bed of sickness, as *Elias* did under the *Juniper-tree* in his affliction : It is now enough, O Lord , that I have lived so long in this vale of misery ; take my soul into thy merciful hands ; for I am no better than my *Fathers*.

Gen. 47.9

1 King. 19.  
4.

*The second Thought.*

**T**Hink with what a body of sin thou art loaden, what great civil Wars are contained in a little world ; the flesh fighting against the spirit, Passion against Reason, Earth against Heaven, & the world within thee banding it selfe for the world without thee ; and that but one onely mean remains to end this conflict, death, which (in Gods appointed time ) will separate my

Rom. 7. 24  
Jam. 4. 2.

*Spirit from thy Flesh; the pure and regenerate part of thy soul, from the part which is impure and unregenerate.*

*The spiritual sigh upon the  
Second Thought.*

Rom. 7. 24.

1 Pet. 2.

Apoc. 5. 9.

Psal. 116. 8

1 Cor. 15.

57.

Psal. 145.

**O** Wretched man that I am, who shall deliver me from the body of this death? O my sweet Saviour Jesus Christ, thou hast redeemed me with thy precious blood. And because thou hast delivered my soul from sin, mine eyes from teares, and my feet from falling, I doe here from the very bottom of my heart, ascribe the whole praise & glory of my salvation, to thy only grace and mercy, saying (with the holy Apostle) *Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.*

*The third Thought.*

**T**Hink how it behoves thee, to be assured that thy soul  
is

is *Christ*; for *death* hath taken sufficient *gages* to assure himselfe of thy *body*, in that *all* thy senses bee all ready to die, save only the sense of *pain*; but sith the *beginning* of thy being began with *pain*, marvel the lesse if thy *end* conclude with *dolors*. But if these *temporal* dolours (which onely afflict the body) be so painfull, O Lord, who can endure the devouring fire? who can abide the everlasting burnings?

Isa. 33. 14.

The spirituall sigh upon the  
third Thought.

O Lord Jesus Christ, the Sonne of the living God, who art the onely *Physician* that canst ease my *body* from pain, and restore my *Soul* to life eternall; put thy *Passion*, *Crosse*, and *Death*, betwixt my *Soul* and thy *Judgements*; and let the merits of thy *obedience* stand betwixt thy *Fathers Justice* and my *disobedience*; and from these *bodily paines* receive my *soul* into thine everlasting peace; for I

Acts 7.59 cry unto thee with Stephen, Lord  
Jesus receive my spirit.

*The fourth Thought.*

**T**Hink that the worst that death  
can doe, is but to send thy  
soul, sooner than thy flesh would be  
willing, to Christ, and his heavenly  
Joyes: Remember, that that worst  
is thy best hope. The worst therefore  
of death, is rather a help than a  
harm.

*The spiritual Sigh upon the  
fourth Thought.*

**O** Lord Jesus Christ, the Saviour  
of al them that put their trust  
in thee, forsake not him, that in  
misery flyeth unto thy Grace for  
succour and mercy; O sound that  
sweet voice in the ears of my soul,  
which thou spakest unto the peni-  
tent Thief on the Cross, *This day  
thou shalt be with me in Paradise:*  
For I, O Lord, doe (with the Apo-  
stle) from my soul speake unto  
thee,

Luk. 23.43

thee, I desire to be dissolved, and to be with Christ. Phil. 1. 23.

*The fifth Thought.*

**T**Hink ( if thou fearest to die ) That in Mount Sion there is no death; for he that beleeveth in Christ shall never die. And if thou desirest to live, without doubt the life eternal (whereunto this death is a passage) surpasseth all. There do all the faithfull departed ( having ended their miseries ) live with Christ in joyes; and thither shall all the godly, which survive, be gathered out of their troubles to enjoy with him eternal rest.

II. 25. 7. 8.

Joh. 11. 25

*The spiritual Sigh on the fifth Thought.*

**O** Lord, who seest the malice of Satan, who ( not contenting himself, like a roaring Lyon all the daies and nights of our life, to seek our destruction ) shewes himself busiest, when thy children are weakest

I Pet. 5. 8.



Luk. 2. 27.

*weakest, and nearest to their end : O. Lord reprove him, and preserve my soul. He seeks to terrifie mee with death, which my sinnes have deserved, but let thy holy Spirit comfort my soul with the assurance of eternal life, which thy blood hath purchased. Assuage my pain, increase my patience, and (it it be thy blessed will) end my troubles ; for my soul beseecheth thee with old blessed Simeon, Lord now let mee thy servant depart in peace, according to thy word.*

*The sixth Thought.*

**T**Hink with thy self what a blessing God hath bestowed upon thee above *many millions* in the world ; that whereas they are either pagans, who worship not the true God ; or Idolaters, who worship the true God falsely : thou hast lived in a true *Christian Church*, and hast grace, to dye in the true *Christian Faith*, and to be buried in the *Sepulcher of Gods Servants*, who

who all wait for the *hope of Israel*,  
the raising of their bodies in the  
*resurrection of the just.*

Acts 26.6,  
7.  
Luk. 14 14

*The spiritual Sigh upon the  
sixth Thought.*

**O** Lord Jesus Christ, who art the  
Resurrection, and the life, in  
whom whosoever beleeueth shall live  
though he were dead; I beleeve that  
whosoever liveth, and beleeueth in thee  
shall never die. I know that I shall  
rise again in the resurrection of the  
last day: for I am sure, that thou my  
Redeemer livest. And though that  
after my death wormes destroy this  
body, yet I shall see thee, my Lord, and  
my God, in this flesh.

Joh. 15.  
25, 26.

Ver. 24.

Job 19. 25,  
26.

Grant therefore, O Christ, for  
thy bitter death and passions sake,  
that at that day I may be one of  
them to whom thou wilt pro-  
nounce that joyful sentence, Come  
ye blessed of my Father, inherit the  
kingdom prepared for you before the  
foundation of the world.

Mat. 25. 34

*The*

*The seventh Thought.*

Gal. 3. 13.  
Lam. 1. 12.

**T**Hink with thy self how *Christ* indured for thee a *cur-  
sed death*, & the *wrath of God* which  
was due unto thy *finnes*; and what  
terrible paines and cruel torments  
the *Apostles* and *Martyrs* have vo-  
luntarily suffered for the defence  
of *Christs faith*, when they might  
have lived by *dissembling* or *deny-  
ing him*; how much more willing  
shouldest thou be to depart in the  
*faith in Christ*, having less paines to  
torment thee, and more means to  
comfort thee?

*The spiritual Sigh upon the se-  
venth Thought.*

John 1. 29  
Apo. 5. 11.  
Luk. 23.  
21.

**O** Lord, my sins have deserved  
the *pains of Hell*, and *eternal  
death*; much more these *fatherly  
corrections*, wherewith thou doest  
afflict me: But *O blessed Lamb of  
God*, which *takest away the sins of  
the world*, have mercy upon me, and  
wash

wash away all my filthy finnes with thy most precious blood, and receive my soul into thy heavenly Kingdome; for into thy hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.

The sick person ought now to send for some godly and religious Pastor.

**I**N any wise, remember (if conveniently it may be) to send for some godly and religious Pastor: not onely to pray for thee at thy death (for God in such a case hath promised to hear the prayers of the righteous <sup>a</sup> Prophets, and <sup>b</sup> Elders of the Church) but also upon thy confession, and unfeigned repentance to absolve thee of thy finnes. For as Christ hath given him a calling to baptize thee unto repentance for the remission of thy finnes; so hath he likewise given him a calling, and <sup>d</sup> power and <sup>\*</sup> authority (upon repentance)

Psal. 31. 5.  
a Gen. 20. 7  
Jer. 18. 20.  
and 3. 1.  
Ezek. 4. 14  
1 Sam. 9. 7.  
and 21. 19,  
22.  
b James 5.  
14, 15, 16.  
c Mark 1. 4  
Acts 19. 4  
d 1 Cor. 4. 5  
\* 1 Cor. 10.  
8.

\*Mat. 16.

19.

Mat. 18. 18

Joh. 20.

21, 23.

Job 33. 13

James 5.

17, 18.

penitance) to absolve thee from thy sinnes, \*I will give thee the Keyes of the Kingdome of heaven; and whatsoever thou shalt bind upon earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. And again, Verily I say unto you, Whatsoever ye binde in earth, shall be bound in heaven; and whatsoever ye loose in earth shall be loosed in heaven. And again, Receive ye the holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. This Doctrine was as ancient in the Church of God as Job; for Elihu tels him, That when God strikes a man with malady on his bed, so that his soul draweth near the grave, and his life to the buriers: if there be any messenger with him, or any interpreter, one of a thousand, to declare unto man his righteousness, then will hee have mercy upon him, &c. And answerable hereunto (saith St. James (if the sick have committed sins) upon his Repentance, and the Prayers

ers

ers of the Elders) they shall be forgiven him. These have power to shut Heaven, and to deliver (the scandalous impenitent sinner) to Satan: For, the weapons of their warfare are not carnal, but mighty, through God, to cast down, &c. and to have vengeance in readiness against all disobedience. They have the key of loosing, therefore the power of absolving.

The Bishops and Pastors of the Church do not forgive sinnes by any absolute power of th. ir own ( for so onely Christ th. ir Master forgiveth sins ) but ministerially as the servants of Christ, & Stewards, to whose fidelity their Lord and Master hath committed his *Keyes*: and that is, when they doe declare and pronounce, either publicly, or privately, by the Word of God, what bindeth, what looseth; and the mercies of God to penitent sinners, or his judgements to impenitent & obstinate persons; and so doe apply the general promises or threatenings to the penitent or impenitent.

Apo. 11. 6

1 Cor. 5. 5.

1 Cor. 10. 3

Mat. 16.

Ministri

peccata re-

mittunt non

autē

sed

in nomine

1 Cor. 5. 4

1 Cor. 4. 1,

2.

Act. 13. 38



To this  
end saith  
Basil. in  
Ascet. c. 13  
Christus  
omnibus Pa-  
storibus &  
Doſtoribus,  
Eccleſia,  
ἰσὺν πατρί-  
χει ἰσχυ-  
ρίαν,  
equalem  
tribuit po-  
teſtatem,  
c. j. ſig-  
num eſt,  
quod omnes  
ex equo  
ligant &  
ſolunt, ut  
Petrus.  
Papiſts  
dare not  
deny this.  
Quilibet  
ſacerdos  
(quantum  
eſt ex virtute clavium) [habet poteſtatem indifferenter  
in omnes. In ſupplement. Thomæ. 4. 6. Verſe 10. \* John  
20. 22, 23.

tent: For Chriſt from Heaven doth  
by them ( as by his Miniſters on  
Earth ) declare whom he remitteth  
and bindeth , and to whom hee will  
open the gates of beaven, and againſt  
whom he will ſhut them. And there-  
fore it is not ſaid, *Whoſe finnes yee*  
*ſignifie to bee remitted*, but *whoſe*  
*finnes ye remit*. They then doe re-  
mit finnes, becauſe Chriſt by their  
Ministry remitteth finnes, as Chriſt  
by his Diſciples looſed Lazarus, Joh.  
11. 44. And as no water could waſh  
away Naamans Lepry, but the wa-  
ters of Jordan (though other Ri-  
vers were as clear) becauſe the pro-  
miſe was annexed unto the water  
of Jordan , and not of other Ri-  
vers : ſo though another man may  
pronounce the ſame words, yet have  
they not the like efficacie & power  
to work on the conſcience, as  
when they are pronounced from  
the mouth of Chriſts Miniſters ,  
becauſe that the \* promiſe is an-

nixed

nexed to the *Word* of God, in their *mouthes*: For them hath he <sup>a</sup> *chosen*, <sup>b</sup> *separated*, and <sup>c</sup> *set apart* for this *work*; and to them hee hath committed the <sup>d</sup> *ministry*, and *word* of *reconciliation*; by their holy <sup>e</sup> *calling* and <sup>f</sup> *ordination* they have received the <sup>g</sup> *holy Ghost*, and the *ministerial* power of binding & loosing: They are sent forth of the *holy Ghost* for this *work* whereunto he hath called them. And Christ gives his Ministers power to forgive sins to the penitent in the same words that he teacheth us in the Lords Praier to desire God to forgive us our sins; to assure all penitent sinners, that God by his Ministers absolution doth fully, through the merits of *Christ*s blood, forgive them all their sins. So that what Christ decreeth in heaven, in *foro judicis*, the same he declareth on earth by his *reconciling* Ministers, in *foro pœnitentiæ*; so that as God hath reconciled the world to himself by *Jesus Christ*; so hath he (saith the Apostle) given unto us the *ministry* of this *reconciliation*.

He

\*Act. 1. 24  
 bAct. 13. 2  
 cRom. 1. 1.  
 d 2 Cor. 5.  
 18, 19.  
 \* Acts 13.  
 1 Cor. 1. 1.  
 Heb. 5. 4.  
 \* Tit. 1. 5.  
 \* John 20.  
 22, 23.  
 Act. 13. 24  
 Joh. 20. 23

Joh. 20.  
12, 13.

2 Cor. 2. 7.  
11.  
Heb. 5. 41.

2 Cor. 5.  
18, 19.  
Luk. 10. 16

Lib. A. Inſt.  
c. 4. ſeſt. 12

Hee that ſent them to baptize, ſaying, *Go and teach all nations, baptizing them, &c.* ſent them alſo to remit ſinnes, ſaying, *As my Father ſent me, ſo ſend I you; whoſoever ſinnes ye remit, they are remitted unto them, &c.* As therefore none can baptize (though hee uſe the ſame water and words) but only the lawfull Miniſter which Chriſt hath called and authorized to this divine and miniſterial Function; ſo though others may comfort with good words, yet none can abſolve from ſinne, but onely thoſe to whom Chriſt both committed the holy Miniſtery and word of reconciliation; and of their abſolution Chriſt ſpeaketh, *he that heareth you heareth me.* In a doubtful Title thou wilt aſk the counſel of the ſkilful Lawyer, in peril of ſickneſſe thou wilt know the adviſe of thy learned Phyſician; and is there no danger in dread of damnation for a ſinner to be his own Judge?

Judicious Calvin teacheth this point of doctrine moſt plainly, Et-

*si omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins; insomuch as they are said to remit sinnes, and to loose soules. Let every faithful man therefore remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sinnes unto his Pastors, and that he desire his private endeavour for the application of some comfort unto his soul, whose office it is (both publikely and privately) to administer Evangelical Consolation to Gods people.

Beza\* highly commendeth this practice; and Luther saith, That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church. Our Church

\* In Antith. Papatus & Christianis. vol. 1. fol. 26. Luth. rom. 6. fol. 109. & seq.

\*Witness  
our Litur-  
gy. D. Hol-  
land absol-  
ved D.

Reynolds,  
who not  
being able  
to ſpeak,  
kiffed the  
hand  
wherewith  
he was ab-  
ſolved.

\*Apo. 3.7.

Mat. 2.7.

Luk. 4.2.

\*Mat. 16.

19.

\*1 Cor. 4.1

1 Cor. 5.20

Church hath ever moſt \* ſoundly maintained the truth of this Do-  
ctrine, but moſt juſtly aboliſhed  
the tyrannous and Antichriſtian a-  
buſe of *Popiſh auricular confeſſion*,  
which they thruſt upon the ſouls of  
*Chriſtians* as an *expiatory ſacrifice*,  
and a *meritorious ſatisfaction* for  
*ſin*, racking their conſciences to  
*confeſs*, when they feel no diſtreſſe,  
and to enumerate all their ſinnes,  
which is impoſſible; that by  
this meanes they might *dive* into  
the ſecrets of all men, which oft  
times hath proved pernicious, not  
only to *private perſons*, but alſo  
to *publike States*. But the truth of  
Gods word is, that no perſon ha-  
ving received *Orders* in the Church  
of *Rome*, can truly *abſolve* a ſin-  
ner; for the keys of *abſolution* are  
two; the one is the key of *Autho-  
rity*, and that *only* \* Chriſt hath;  
the other is the key of *Ministerie*,  
and this he \* gives to his *Ministers*,  
who are therefore called the *Mini-  
ſters of Chriſt*; The \* *Stewards* of  
*Gods Myſteries*; The \* *Embassadors*  
of

of reconciliation, Bishops, Pastors, Elders, &c. But Christ never ordained in the New Testament any order of *sacrificing* Priests; neither is the name of *legis* which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of Christ, in all the New Testament: Neither doe we read in all the New Testament of any who confessed himself to a Priest, but *Judas*. Neither is there any *real Priest* in the New Testament, but onely Christ. Neither is there any *part* of his *Priesthood* to be now accomplished on Earth, but that which he fulfilleth in Heaven, by *making intercession* for us. Seeing therefore Christ never ordained any order of *sacrificing* Priests, and that Popish Priests scorn the name of *Ministers of the Gospel*, to whom onely Christ committed his *Keyes*, it necessarily followeth, that no *Popish Priest* can truly either *excommunicate* or *absolve* any sinner, or have any lawful right to meddle with *Christs Keyes*. But the *Antichristian*

*Ministerii  
clavis du-  
plex est,  
una scien-  
tia discer-  
nendi,*

1 Cor. 12. 10

1 John 4. 1

Jer. 25. 15.

*Alia est*

*potestas*

*ligandi &*

*absolvendi,*

John 20.

Mark 17. 4

Heb. 7. 21,

27, 28.

Heb. 8. 4.

Heb. 7. 15.



*abuse* of this divine Ordinance should not abolish the *lawful use* thereof betwixt Christians and their Pastors in cases of *distress* of conscience, for which it was chiefly ordained.

And verily, there is not any means more excellent to *bumble a proud heart*, nor to raise up an *humble spirit*, than this spiritual conference betwixt the Pastors and the people committed to their charge. If any *sin* therefore troubleth thy conscience, confess it to Gods *Minister*, ask his *counsel*; and if thou dost truly repent, receive his *Absolution*: And then doubt not, in *foro Conscientie*, but thy finnes be as verily forgiven on earth, as if thou didst hear Christ himself, in *foro judicii*, pronouncing them to be forgiven in Heaven. *Qui vos audit, me audit*, he that heareth you, heareth me. Try this, and tel me whether thou shalt not find more ease in thy conscience than can be expressed in words. Did prophane men consider the *dignity* of their  
divine

Luk. 01.19

divine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man (having thus eased his conscience, and received his *Absolution*) may do well (having a convenient number of faithfull Christians joyned with him) to receive the holy *Sacrament* of the *Lords Supper*, to encourage him in his *Faith*, to discourage the *Devil* in his assaults. In this respect the \**Council of Nice* termeth this *Sacrament*, *Viaticum*, the *souls provision for her journey*. And albeit the *Lords Supper* bee an Ecclesiastical action, yet forasmuch as our Lord (the first Instituter) celebrated it in a <sup>b</sup> private house, and that <sup>c</sup> *St. Paul* termeth the houses of Christians, the *Churches of Christ*; and that \**Christ* himselfe hath promised to be in the midst of the faithful, where but two or three are gathered together in his Name; I see no reason, but if Christians desire it (when they are not, through sicknesse, able to come to the

Ff 2 Church)

\**Con.*  
*Nice. Can.*  
12.

<sup>b</sup> *Mat.* 16.  
18.  
*Luke* 22.  
12.  
<sup>c</sup> *Rom.* 16.  
5.  
*Phil.* 5.v.  
\**Mat.* 11.  
20.

\* *Jewel*  
against  
*Harding*,  
Artic. 1. of  
Private  
Mass, fol. 4.  
\* *In missis*  
*privatis*  
*sufficit si*  
*unus prae-*  
*sens, scilicet*  
*Minister,*  
*qui populi*  
*totius per-*  
*sonam gerit.*  
*Aquin.*  
part. 3. qu.  
38. art. 5.

*Church*) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinks that this favours of a *private Mass*: For a Mass is called *private*, not because it is said in a private house, but because (as Bishop \**Jewel* teacheth out of \**Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a private Mass, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his institution is observed. Many faithful Brethren meet together, and tarry one for another, Christ his death is remembred and shewed, and the Minister, together with the Faithful, and the sick party, doe com-

communicate. Mr. Calvin saith, *That he doth very willingly admit administering of the Communion to them that are sick, when the case and opportunity so requir eth.* And in \*another place he saith, *That he hath many weighty reasons to compel him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often (in their health) especially once every Moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. Perkins saith very wel, *The fruit and efficacie of the Sacrament is not to be restrained to the time of receiving, but it extends it selfe to the whole time of mans life afterwards: the efficacy whereof did men thoroughly understand, they should not need to be so often exhorted to receive it.*

*Pastores omnes hic exoratos vellem, ut in hujus controversie statum*

*Ff 3 penitius*

*De cœna  
admini-  
stratione  
ita sentio,  
libenter  
admitten-  
dum esse  
hunc mo-  
rem, ut a-  
pud ægros  
celebretur  
commurio,  
cum ita res  
& opportu-  
nitas feret.  
Epist. 51.*

*\*Cur cœ-  
nam ægro-  
tis negan-  
dum esse  
non arbi-  
tror, multa  
& graves  
causæ me  
impellunt.  
Epi. 31. 1.  
Perkins  
his right  
way to  
dying.*

*Admonitio  
ad Pasto-  
res.*

Lam. 4. 4.

1 Kings  
12. 20.2 Sam. 18.  
28.  
*Ut mori  
pious, vivere  
disce piè.*

*penitius introspeciant ; nec fideles ex hac vita migrantes & panem vite petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio, Parvuli panem petunt, & non sit qui frangat eis.*

As therefore when a *wicked liver* dieth, hee may say to death, as *Ahab* said to *Eliab*, *Hast thou found me, O mine enemy?* So on the other side, when it is told a penitent sinner, that Death knocks at the door, and beginnes to look him in the face, he may say of death, as *David* said of *Abimaaz*, *Let him come and welcome ; for he is a good man, and cometh with good tidings: he is the messenger of Christ,* and bringeth unto me the joyfull news of eternal life. And as the *Red Sea* was a gulph to drown the *Egyptians*, to destruction, but a passage to the *Israelites*, to convey them to *Canaans* possession : so death to the wicked, is a *sink* to hell and condemnation, but to the godly, the gate to everlasting life and salvation. And one day of

a \* blessed death will make an amends for all the sorrows of a bitter life.

\* *Summum hominis bonum, bonus ex hac vita exitus.*

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue, if thou canst, else pray in thy heart and minde, these words, fixing the eyes of thy soul upon *Jesus Christ* thy Saviour.

*A Prayer at the yeelding up of the ghost.*

**O** Lambe of God, which by thy blood hast taken away the finnes of the world, have mercy upon me a sinner, *Lord Jesus receive my spirit. Amen.*

John 1.19.

Luk. 18.13

*When the sick party is departing, let the faithful that are present kneel down, and commend his soul to God, in these, or the like words.*

**O** Gracious God, and merciful Father, who art our refuge

Ff 4

and



Psal. 46. 1.

Psal. 49.

1 Joh. 1. 7.

and strength, and a very present help in trouble ; lift up the light of thy favourable countenance at this instant upon thy servant that now commeth to appear in thy presence : wash away, good Lord, all his sinnes, by the merits of Christ Jesus blood, that they may never be laid to his charge. Increase his faith, preserve & keep safe his soul from the danger of the Devil and his wicked Angels. Comfort him with thy holy Spirit, cause him now to feel that thou art his loving Father, & that he is thy child by Adoption and Grace. Save, O Christ, the price of thine own blood, & suffer him not to be lost, whom thou hast bought so dearly. Receive his soul, as thou didst the penitent thief, into thy heavenly Paradise. Let thy blessed Angels conduct him thither, as they carried the soul of Lazarus ; and grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine own Sonne, our onely Mediator, that  
fits

sits at thy right hand, for him and us all; even for the merits of that bitter death & passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee; *Our Father, &c.*

*Thus far of the Practice of Piety in dying in the Lord.*

*Now followeth the Practice of Piety in dying for the Lord.*

**T**HE Practice of Piety in dying for the Lord, is termed *Martyrdom.*

*Martyrdome is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kinde of death, to invite many, and to confirm all, to embrace the truth thereof. To this kinde of death Christ hath promised a Crown;*

1 Cor. 2.  
13.  
Sanguis  
Martyrum,  
semen  
Ecclesie.

Martyres  
acceperunt,  
non dede-  
runt coro-  
nas, Leo.

Martyrio  
coronatus.  
Euf. usuall.

ὁ ὡς οὐ  
καὶ σπασίον  
τῆς ζωῆς.

Ap. 2. 10.

Bern. Ser.  
in fest. In-  
noc. Frid.

Naufea. in  
vit. Johan.

Flores

Hist. ad

An. 65.

Mat. 2.

Act. 7.

Acts and

Monum.

1 Pet. 2. 10

Causa, non

passio, facit

Martyrem

Ang. epi.

Be thou faithful unto the death, and I will give thee the Crown of life. Which promise the Church so firmly beleeueth, that they termed Martyrdom it self a *Crown*. And God, to animate Christians to this excellent prize, would by a *predi- cation* that Stephen the first Christian Martyr should have his name of a *Crown*.

Of Martyrdom there are three kinds.

1. *Sola voluntate*, in will onely, as John the Evangelist, who (being boiled in a Cauldron of Oyl) came out rather *annointed* than *sed*; and dyed of old age at Ephesus.

2. *Solo opere*, in deed onely; as the *Innocents* of Bethleem.

3. *Voluntate & opere*, both in will and deed; as in the Primitive Church, Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our daies, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor, and others innumerable; whose fierie zeal

zeal to Gods truth brought them to the flames of Martyrdome, to seal Christs Faith. It is not the cruelty of the death, but the *innocency* and *holynesse* of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdome; because *Science* in Gods *Word* must direct *Conscience* in mans heart: For they who killed the Apostles in their erroneous consciences, thought *they did God good service*: and *Paul* of zeale breathed out slaughters against the Lords Saints. Now whether the cause of our Seminary Priests, and Jesuits be so holy, true, and innocent, as that it may warrant their Conscience to suffer death, and to hazard their eternal salvation thereon, let *Pauls* Epistle written to the ancient Christian Romans (but against our new Antichristian Romans) be judge, And it wil plainly appear, that the Doctrine which *S. Paul* taught to the ancient Church of Rome, is ex diametro opposite in 20. fundam: n-  
tal

Non  
Mortes, sed  
mores,  
Dr. Boys.  
Tho. Aqu.  
1. 2. quest.  
19. art. 6.

John 16. 2.  
Acts 9. 1.  
Phil. 3. 6.

Epistola ad  
Romanos, is  
now, Epi-  
stola in  
Romanos.

tal points of true Religion, to that which the new Church of Rome teacheth and maintaineth: For St. Paul taught the Primitive Church of Rome.

1. That our Election is of Gods free Grace, and not *ex operibus pre-visis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are justified before God by faith only, without good works, Rom. 3. 20, 28. Rom. 4. 2. &c. Rom. 7. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve Heaven, Rom. 8. 8. Ro. 11. 16. Rom. 6. 23.

4. That those Books only are Gods Oracles, and canonical Scripture, which were committed to the custody and credit of the Jews, Rom. 3. 2. Rom. 12. Rom. 16. 16. such were never the Apocrypha.

5. That the holy Scriptures have Gods authority, \*Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore above the authority of the Church,

\*Note that the Scripture saith, and God saith, the Scripture concludeth, is all one with Paul.

6. That

6. That all, as well *Laity* as *Clergy*, that will be saved, must familiarly read or know the holy Scriptures, Rom. 15.4. Rom. 10.1. 2.8. Rom. 16.26.

7. That all *Images* made of the true God are very *Idols*, Rom. 1.23. and Rom. 2.22. conferred.

8. That to bow the knee religiously, to an *Image*, or to worship any creature, is meer *Idolatry*, Rom. 11.4. and a lying service, Rom. 1.25.

9. That we must not pray unto any but to God only, in whom we believe, Rom. 18. 13, 14. Rom. 8. 15, 27. Therefore not to *Saints* and *Angels*.

10. That Christ is our only *Intercessour* in Heaven, Rom. 8. 34. Rom. 5.2. Rom. 16.27.

11. That the only Sacrifice of Christians, is nothing but the spiritual sacrificing of their souls and bodies to serve God in holiness and righteousness, Rom. 12. 1. Rom. 15. 16, therefore no real sacrificing of Christ in the Mass.

12. That the religious worship called

τὰ εἰδωλα,  
Having  
reference  
to what  
he spake  
before,  
Rom. 1.23.  
Of Images



called *dulia* as well as *Latria*, belongeth to God alone, Rom. 1. 9 Rom. 12. 11. Rom. 16. 18. conferred.

13. That all Christians are to pray unto God in their *own native language*, Rom. 14. 11.

14. That we have not of our selves, in the *state of corruption*, free will unto good, Rom. 7. 18, &c. Rom. 9. 16.

15. That Concupiscence in the regenerate, is sin, Rom. 7. 7. 8. 10.

16. That the Sacraments do not confer grace *ex opere operato*, but sign and seal that it is conferred already unto us, Rom. 4. 11, 12. Rom 2. 28, 29.

17. That every true believing Christian may in this life be assured of his salvation, Rom. 8. 9. 16. 35. &c.

18. That no man in this life, since *Adams fall*, can perfectly fulfil the Commandements of God, Rom 7 10. &c. Rom. 3. 19 &c. Ro. 11. 32.

19. That to place Religion in the

the difference of meates and daies, is superstitious, Rom. 14. 3, 5, 6, 17, 23.

20. That the imputed righteousness of Christ, is that onely that makes us just before God, Rom. 4. 9. 17. 23.

21. That Christs flesh was made of the Seed of David, by Incarnation; not of a Wafer-cake by Transubstantiation, Rom. 1. 3.

22. That all true Christians are Saints, and not those whom the Pope only doth canonize, Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23. That *Ipsē*, Christ, the God of Peace, and not *Ipsa*, the Woman, should bruise the Serpents head, Rom. 16. 20.

24. That every Soul must of conscience be subject, and pay tribute to the Higher powers, that is, the Magistrates which bear the sword, Rom. 13. 1, 3, &c. and therefore the Pope and Prelates must be subject to their Emperours, Kings, and Magistrates, unless they will bring damnation upon their souls,

as

as *Traitors* that resist God and his Ordinance, Rom. 13.2.

25. That *Paul* (not *Peter*) was ordained by the grace of God, to be the chief *Apostle* of the *Gentiles*, and consequently of *Rome*, the chief City of the *Gentiles*, \*Rom. 15.15, 16, 19, 20, &c. Rom. 11.14. Rom. 16.4.

26. That the *Church of Rome* may erre and fall away from the true Faith, as well as the *Church of Jerusalem*, or any other particular Church, Rom. 11.20, 21, 22.

And seeing the new upstart Church of *Rome* teacheth in all these, and in innumerable other points clean contrary to that which the *Apostles* taught the *Primitive Romans*, let God and this *Epistle* judg betwixt them and us, whether of us both stands in the true ancient *Catholike Faith*, which calls them his helpers, v. 2. 9. kinsmen, v. 7. 13. fellow-prisoners, v. 7. the fruits of *Achaia*, where he had preached, v. 7. all familiar to him, and to *Tertias*, who writ the *Epistle*, v. 22. And therefore they came so joyfully to meet *Paul* at *Appii forum*, hearing that he was coming towards *Rome*, Acts 28. 15.

\*It seems by Rom. 15.20, 29. and the whole last Chapter, that the Christians who were in *Rome* before *Paul* came thither, were converted by those Preachers whom hee had sent thither before him; for he

the

the *Apostle* taught the *old Romans*? And whether we have not done well to *depart* from them, so far as they have departed from the *Apostles doctrine*? And whether it be not better to return to *Saint Pauls* truth, than still to continue in *Romes* error? And if this be true, then let *Jesuites & Seminary Priests* take heed and fear, lest it be not *faith*, but *faction*; not *truth*, but *treason*; not *Religion*, but *Rebellion*; beginning at *Tibur*, and ending at *Tyburn*, which is the cause of their death. And being sent from a troublesome *Apostatical* Sea, rather than from a peaceable *Apostolical* Seat, because they cannot be suffered to perswade *Subjects* to break their *Oathes*, and to withdraw their *Allegiance* from their *Sovereign*, to raise *Rebellion*, to move *Invasion*, to *Stabbe* and *Poison Queens*, to *kill* and *murder Kings*, to *blow up* whole *States* with *Gun-powder*; they desperately cast away their own bodies to be *hanged* and *quartered*, and ( their  
soules

Pfal. 149.9

Ut Alex-  
andri cau-  
sa iis qui  
illam scire  
cupiunt  
patefiat,  
iudicatus  
est Ephesi  
ab Æmilio  
Frontino  
Proconsule,  
non propter  
professionis  
nomen, sed  
propter per-  
petrata la-  
trocinia,  
cum jam  
esset præ-  
varicator  
(et prodi-  
tor) Euseb.  
Hist. Ec-  
cle. lib. 5.  
cap. 18.  
1 Tim. 6.  
20.

*soules saved, if they belong to God)*  
I wish *such honour to all his Saints*  
that sends them. And I have just  
cause to fear, that the Miracles of  
*Lypsius two Ladies, Bluntstones*  
*Boy, Garnets Straw, and the Maids*  
*fiery Apron,* will not suffice to  
clear, that these men are not *Mur-*  
*therers* of themselves rather than  
*Martyrs of Christ.*

And with what *conscience* can  
any *Papist* count *Garnet* a Martyr,  
when his own conscience forced  
him to confess, that it was for *Trea-*  
*son,* and not for *Religion* that hee  
dyed? But if the Priests of such a  
*Gun-powder Gospel* be *Martyrs,*  
I marvel who are *Murtherers*? If  
they be *Saints,* who are *Scythians*?  
and who are *Cannibals,* if they be  
*Catholikes*?

But leaving these, if they will be  
filthy, to their filthyness still, let us  
(to whose fidelity the Lord hath  
committed his *true faith,* as a pre-  
cious *depositum*) pray unto God,  
that we may lead a *holy life,* an-  
swerable to our *holy faith,* in piety  
to

to Christ, and obedience to our King; that if our Saviour shall ever count us worthy that honour to suffer Martyrdom for his Gospels sake, be it by open burning at the Stake, as in Queen *Maries* daies; or by secret murdering, as in the *Inquisition-house*; or by outrageous massacring, as in the *Parisians Mattens*; in being blown up with Gun-powder, as was intended in the *Parliament house*, we may have grace to pray for the assistance of his ho'y Spirit, so to strengthen our frailty, and to defend his cause, as that we may seal with our deaths the *Evnngelical* truth which we have profess'd in our lives: That in the dayes of our lives we may be blessed by his Word, in the day of death be blessed in the Lord, and in the day of Judgment be the blessed of his Father. Even so grant Lord *Jesus*. Amen.

Pro. 24. 21  
1 Pet. 2. 17  
Acts 5. 41.

Luk. 11. 28  
Apo. 14. 13  
Mat. 25. 34  
Apo. 22. 20



*A Divine Colloquie between the Soul and her Saviour, concerning the effectual merits of his dolorous Passion.*

Soul.

**L**ord, wherefore didst thou wash by Disciples feet?

Christ. To teach thee how thou shouldest prepare thy selfe to come to my Supper.

Joh. 13. 14 S. Lord, why wouldest thou wash them thy self?

C. To teach thee humility, if thou wilt be my Disciple.

Luk. 22. 19. S. Lord, wherefore diddest thou before thy death institute thy last Supper?

C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

John 18. 2 S. Lord, wherefore wouldest thou go to such a place, where Judas knew to finde thee?

C. That thou mightest know that I went as willingly to suffer  
for

for thy sin, as ever thou wentest to any place to commit a sin.

S. Lord, wherefore wouldest thou begin thy Passion in a Garden?

John 18.1

C. Because that in a Garden thy sin took first beginning.

Gen. 3.3.

S. Lord, wherefore did thy three select Disciples fall so fast asleep, when thou beganst to fall into thy agony?

Mat. 26.40

C. To shew, that I alone wrought the work of thy Redemption.

Isa. 63.5.

S. Lord, why were there so many plots and snares laid for thee?

Mat. 26.4.

C. That I might make thee to escape all the snares of thy ghastly hunter.

Psa. 9.2,3.

S. Lord, why wouldest thou suffer Judas (betraying thee) to kiss thee?

Mat 26.49

C. That by enduring the words of dissembling lips, I might there beginne to expiate sinne, where Satan first brought it into the world.

Gen. 3.4,5

S. Lord, why wouldest thou be sold for thirtie pieces of silver?

Mat. 27.3.

C. That I might free thee from perpetual bondage.

S. Lord,

Mat. 26. 39  
Heb. 5. 7.

S. Lord, *why didſt thou pray with ſuch ſtrong crying and tears ?*

C. That I might quench the fury of Gods Juſtice, which was ſo fiercely kindled againſt thee.

Luke 22.  
44.

S. Lord, *why waſt thou ſo afraid, and caſt into ſuch an Agony ?*

C. That ſuffering the wrath due to thy ſins, thou mighteſt be more ſecure in thy death, and find more comfort in thy croſſes.

Mat. 26.  
39, 42, 44.  
Gal. 3. 13.

S. Lord, *wherefore didſt thou pray ſo oft, and ſo earneſtly, that the cup might paſſe from thee ?*

C. That thou mighteſt perceive the horror of that *curſe* and *wrath*, which being due to thy ſins, I was then to drink and endure for thee.

S. Lord, *wherefore diddeſt thou after thy wiſh, ſubmit thy will to the will of thy Father ?*

C. To teach thee what thou ſhouldeſt doe in all thy afflictions, and how *willingly* thou ſhouldeſt yeeld to *bear with patience* that Croſſe which thou ſeeſt to come from the juſt hand of thy heavenly Father.

S. Lord,

S. Lord, wherefore didst thou sweat  
such drops of water and blood?

Luk. 22.  
44.

C. That I might cleanse thee  
from thy stains and bloody spots.

S. Lord, why wouldst thou be ta-  
ken, when thou mightest have escaped  
thine enemies?

Luk. 22.  
54.

C. That thy spiritual enemies  
should not take thee, and cast thee  
into the prison of utter darknesse.

S. Lord, wherefore wouldst thou  
be forsaken of all thy Disciples?

Mat. 26. 56.  
Mat. 22. 13  
Mat. 26. 56

S. That I might reconcile thee  
unto God, of whom thou wast for-  
saken for thy finnes.

S. Lord, wherefore wouldst thou  
stand to be apprehended alone?

John 18. 8

C. To shew thee, that my love  
of thy salvation was more than the  
love of all my Disciples.

S. Lord, wherefore was the young  
man caught by the Souldiers, and  
unstript of his linnen, who came out  
of his bed, hearing the stirre at thy  
apprehension, and leading to the high  
Priest?

Mark 14.  
51, 52.

C. To shew their outrage in ap-  
prehending me, and my power in  
pre-

preſerving out of their outrageous hands, *all my Diſciples*; who otherwiſe had been worſe handled by them than was that *young man*.

Mat. 25.2. S. Lord, wherefore wouldeſt thou be bound?

C. That I might looſe the cords of thine iniquities.

Luk. 22. 57. S. Lord, why waſt thou denyed of Peter?

C. That I might confeſs thee before my Father, and thou mighteſt learn, that there is no truſt in *man*, and that ſalvation proceeds of my meer mercy.

Luke 22. 50. S. Lord, wherefore wouldeſt thou bring Peter to repentance by the crowing of a cock?

C. That none ſhould deſpiſe the means which God hath appointed for their converſion, though they ſeem never ſo mean.

Luk. 22.61 S. Lord, wherefore diddeſt thou at the cock crowing turn and look upon Peter?

C. Becauſe thou mighteſt know that without the help of my grace no meanes can turn a ſinner unto  
God,

God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe?

Joh. 19. 5.

C. That thou mightest perceive that it was I that did away thy scarlet sins.

S. Lord, wherefore wouldst thou be crowned with thorns?

Isa. 1. 8.

Mat. 27. 29

C. That by wearing thorns, the first fruits of the curse, it might appear, that it is I which take away the sins and curse of the world, and crown thee with the crown of life, and glory.

1 Pet. 5.

Apo. 10.

S. Lord, why was a reed put into thy hand?

Mat. 27. 19

Mar. 12. 20

C. That it might appear that I came not to break the bruised Reed.

Mat. 27. 29

S. Lord, wherefore wast thou mocked of the Jews?

C. That thou mightest insult over devils, who otherwise would have mocked thee, as the Philistines did Sampson.

Jud. 16. 15

S. Lord, wherefore wouldst thou have thy blessed face defiled with spittle?

Mat. 26. 7.

Gg

C. That



C. That I might cleanse thy face from the shame of sin.

Mat. 14. 65

S. Wherefore, Lord, were thine Eyes hood-winkt with a veil?

C. That thy Spiritual blindness being removed, thou mightest behold the face of my Father in heaven.

Mat. 27. 20

Mat. 27. 30

S. Lord, wherefore did they buffet thee with fists, and beat thee with staves?

C. That thou mightest bee freed from the stroaks and tearings of infernal fiends.

Mat. 27. 39

S. Lord, wherefore wouldst thou be reviled?

C. That God might speak peace unto thee by his Word and Spirit.

John 19. 3

Isa. 53. 2.

S. Lord, wherefore was thy face disfigured with blows and blood?

Mat. 13. 13

Mat. 22. 30

John 19. 1

C. That thy face might shine glorious as the Angels in heaven.

S. Lord, wherefore wouldst thou be so cruelly scourged?

C. That thou mightest be freed from the sting of conscience, and whip of everlasting torments.

Mat. 14. 50

S. Lord, wherefore wouldst thou be

be arraigned at Pilates barre?

C. That thou mightest at the last day be acquitted before my judgement seat.

S. Lord, wherefore wouldst thou be falsely accused?

Luk. 23. 2

C. That thou shouldest not be justly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange Judge?

Mat. 27. 2.

C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?

Joh. 19. 11

C. That Antichrist, under pretence of being my Vicar, should not exalt himself above all principalities and powers.

Tit. 3. 1.  
Rom. 1. 31  
1 Pet. 2.  
13, 14.  
Luk. 23. 1,

S. Lord, why wouldst thou suffer thy passion under Pontius Pilate, being a Roman President to Cæsar of Rome?

2.  
John 19.  
12. &c.  
Note well  
Apo. 11. 8  
& Apoc. 7  
5, 6, 24.

C. To shew that the Cæsarian, and Pontifician policie of Rome,

G g 2 should

should chiefly persecute my Church, and crucifie me in my members.

Joh. 19. 16

Luk. 22. 24

Rom. 8. 3.

S. But why, Lord, wouldst thou be condemned?

C. That the Law being condemned in me, thou mightest not be condemned by it.

Mat. 27. 24

John 15. 6.

S. But why wast thou condemned, seeing nothing could be proved against thee?

C. That thou mightest know, that it was not for my fault, but for thine that I suffered.

S. Lord, wherefore wast thou led to suffer out of the City?

Mat. 27. 23

Heb. 13. 12

C. That I might bring thee to rest in the Heavenly City.

Luk. 23. 26

Mat. 27. 32

S. Lord, why did the Jews compel Simon of Cyrene, coming out of the field, to carry thy cross?

C. To shew the weakness whereunto the burden of thy sins brought me; and what must be every Christians case which goeth out of the field of this world, toward the heavenly Jerusalem.

Joh. 19. 18

S. Lord, why wast thou unstrip-  
ped

*ped of thy garments?*

C. That thou mightest see how I forsook *all* to redeem thee.

S. Lord, *wherefore* wouldst thou be lifted upon a cross?

Luke 23.

C. That I might lift thee up with me to heaven.

S. Lord, *wherefore* didst thou hang upon a cursed tree?

Luk. 23.

33.

Gal. 2. 7.

C. That I might satisfie for thy sin committed in eating the forbidden fruits of a tree.

S. Lord, *wherefore* wouldst thou hang between two thieves?

Luke 23.

33.

C. That thou, my deare soul, mightst have place in the midst of heavenly Angels.

S. Lord, *wherefore* were thy hands and feet nailed to the cross?

Psa. 22. 16

Joh. 10. 25

C. To inlarge thy hands to doe the works of righteousness; and to set thy feet at liberty to walk in the waies of peace.

S. Lord, *wherefore* did they crucifie thee in Golgotha, the place of dead mens skuls?

Mat. 27.

33.

G. To assure thee, that my death is life unto the dead.

G g 2

S. Lord,

Joh. 19. 24 S. Lord, *why did not the Souldiers divide thy seamless coat?*

C. To shew that my Church is one without rent of schism.

Mat. 27.  
34.

S. Lord, *wherefore didst thou taste vinegar and gall?*

C. That thou mightest eat the bread of Angels, and drink the water of life?

Joh. 19. 23

Rom. 10.

2 Cor. 3. 13

S. Lord, *why saidst thou upon the Cross, It is finished?*

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

Joh. 19. 34

S. Lord, *why didst thou cry out upon the Cross, My God, my God, why hast thou forsaken me?*

C. Lest thou being forsaken of God, shouldst have been driven to cry in the pains of hell, Woe and alas for evermore.

Mat. 27. 45

S. Lord, *wherefore was there such a generall darknes when thou didst suffer and cry out upon the cross?*

C. That thou mightest see an Image of those hellish paines which I suffered to deliver thee from

from the endless pains of hell, and everlasting chains of darkness.

2 Pet. 2. 4.  
Jude v. 6.  
Joh. 19. 23.

S. Lord, why wouldest thou have thine arms nailed abroad?

C. That I might embrace thee more lovingly, my sweet soul.

S. Lord, why did the Thief, that never wrought good before, obtain Paradise upon so short repentance?

Luk. 23.  
43.

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despair.

S. Lord, why did not the other thief, which hanged as near thee, obtain the like mercy?

Luk. 23. 43.

C. Because I leave whom I will to harden themselves in their lewdness, to destruction, that all should fear, and none presume.

Rom. 9.  
18, 19.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yeelding up the ghost?

Mar. 26. 50

C. That it might appear that no man took my life from me, but that I layd it down of my self.

Joh. 10. 18

S. Lord, wherefore didst thou commend thy soul into thy Fathers hands?

Luk. 23.  
46.



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Joh. 19. 16 S. But why, Lord, wouldst thou be  
Luk. 22. 24 condemned?

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Luk. 23. 26 S. Lord, why did the Jews compel  
Mat. 27. 32 Simon of Cyrene, coming out of the field, to carry thy cross?

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S. Lord, wherefore didst thou commend thy soul into thy Fathers hands?

2 Pet. 2. 4.  
Jude v. 6.  
Joh. 19. 23

Luk. 23.  
43.

Luk. 23. 43.

Rom. 9.  
18, 19.

Mat. 26. 50

Joh. 10. 18

Luk. 23.  
46.

John 13.1

C. To teach thee what thou shouldest doe, being to depart this life.

Mat. 27.51

S. Lord, wherefore did the veils of the Temple rend in twain at thy death?

C. To shew that the Leviticall Law should be no longer a partition wall between Jews and Gentiles; and that the way to heaven is now open to all believers.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death?

Eph. 2. 14.

Heb. 10.

19, 20.

Mat. 27. 5.

C. For horror to hear her Lord dying; and to upbraid the cruell hardnesse of sinners.

Ex. 12. 46

Mat. 34. 31

Zac. 12. 20

S. Lord, wherefore did not the Souldiers break thy legges, as they did the theeves who hanged at thy right and left hand?

C. That thou mightest know, that they had not power to do any more unto me, than the Scripture had foretold that they should doe, and I should suffer to save thee.

Joh. 20. 34

S. Lord, wherefore was thy side opened with a Spear?

C. That

C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious side blood and water?

G. To assure thee, that I was slain indeed, seeing my heart blood gushed out, and the water which compassed my heart, flowed forth after it, which once spilt, man must needs dye.

S. Lord, wherefore ran the blood first by \* it self, and the water afterwards by it self, out of thy blessed wound?

C. To assure thee of two things: First, that by my blood-shedding, Justification, and Sanctification were effected to save thee.

Secondly, that my spirit by the conscionable use of the Water in Baptism, and blood in the Eucharist, will effect in thee righteousness and holiness, by which thou shalt glorify me.

S. Lord, wherefore did the graves open at thy death?

C. To signifie that Death, by my death, had now received his

Gg 5 death

Joh. 19. 34

There is about mans heart a skin called Pericardium, containing water which cools and moystens the heart, lest it should be scorched with continual motion. This skin once pierced, man cannot live.

Columb. Anatom. 7. Horst. de nat. hum. a. l. 1. exerc. 8. q. 5.

\* 1 John 5. 6.

Mat. 27. 5.



Mat. 27. 60. *deaths wound, and was overcome.*  
*S. Lord, wherefore wouldst thou be buried?*

*C. That thy sins might never rise up to judgement against thee.*

Mat. 27. 56. *S. Lord, wherefore wouldst thou be*  
 John 19. *buried by two such honourable Sena-*  
 39. 40. *tors as Nicodemus and Joseph of*  
*Arimathea?*

*C. That the truth of my death (the cause of thy life) might more evidently appear unto all.*

Joh. 19. 4. *S. Lord, wherefore wast thou buried*  
 Mat. 27. 60. *in a new Sepulchre, wherein was never man laid before?*

*C. That it might appeare that I, and not another arose; and that by mine own power, not by anothers virtue, like him who revived at the touching of Elishaes bones.*

*S. Lord, wherefore didst thou Raise up thy body again?*

Mat. 28. 6. *C. That thou mayest be assured*  
 Rom. 4. 3 5 *that thy finnes are discharged, and that thou art justified.*

Mat. 27. *S. Lord, wherefore did so many*  
 53. 53. *bodies of thy Saints (which slept) a-*  
*rise*

rise at thy Resurrection?

C. To give an assurance that all the Saints shall arise by the virtue of my Resurrection at the last day.

Act. 17. 31

S. Lord, what shall I render unto thee for all these benefits?

Ps. 116. 51

C Love thy Creator, and become a new creature.

Gal. 6. 17.

*The Soules Soliloquie, ravished in  
contemplation of the Passion  
of our Lord.*

**V** V Hat hadst thou done, O my sweet Saviour, and my blessed Redeemer, that thou wast thus betrayed of Judas, sold of the Jews, apprehended as a Malefactor, and led bound as a Lamb to the slaughter? What evill hadst thou committed, that thou shouldst be thus openly arraigned, accused falsely, and unjustly condemned before Annas and Caiaphas, the Jewish Priests, at the judgment seat of Pilate the Romane President?

What

What was thine offence? or to whom didst thou ever *wrong*? that thou shouldest be thus piteously *scourged* with whips, *crowned* with thorns, *scoffed* with flouts, *reviled* with words, *buffeted* with fists, and beaten with *flaves*? O Lord, what didst thou deserve to have thy blessed face *spat* upon, and *covered* as it were with shame? to have thy *Garments* parted, thy hands and feet nailed to the Cross? To be *lifted* up upon the cursed Tree, to be *crucified* among *Thieves*, and made to *tast* Gall and Vinegar; and in thy deadly extremity to endure such a *sea* of *Gods wrath*, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea to have thy innocent heart *peirced* with a cruell spear, and thy precious blood to be *spilt* out before thy blessed *Mothers* eyes? Sweet Saviour, how much wast thou *tormented* to endure all this, seeing I am so much *amazed* but to think upon it! I enquire for thine offence, but I can finde none  
in

in thee; no, not so much as guile  
to have been found in thy mouth.  
Thine enemies are challenged, and  
none of them dare rebuke thee of  
sinne: thine accusers (that are sub-  
orned) agree not in their witness:  
the Judge that condemns thee, o-  
penly cleareth thine Innocency; his  
Wife sends him word, that she was  
warned in a dream, that thou wast  
a just man, and therefore should  
take heed of doing injustice unto  
thee: the Centurion that executed  
thee, confessed thee of a truth to be  
both a just man, and the very Son of  
God. The Thief that hanged with  
thee, justifieth thee, that thou hast  
done nothing amiss. What is the  
cause then, O Lord, of this thy cruel  
ignominy, passion, and death? I, O  
Lord, I am the cause of these thy  
sorrows; my sinnes wrought thy  
shame, mine iniquities are the occa-  
sion of thy injuries. I have commit-  
ted the fault, and thou art plagued  
for the offence; I am guilty, and thou  
art arraigned; I committed the sin,  
and thou suffered the death; I have  
done

done the crime, and thou hangeth on the Cross. Oh the deepnesse of Gods love! Oh the wonderful disposition of heavenly grace! Oh the unmeasurable measure of divine mercy! The *wicked* transgresseth, and the *just* is punished; the *guilty* is let escape, and the *innocent* is arraigned; the *malefactor* is acquitted, and the *harmless* condemned; what the *evil man* deserveth, the *good man* suffereth; the *servant* doth the *fault*, the *master* endures the *strokes*. What shall I say? *Man* sinneth, and *God* dyeth. O *Sonne of God*! who can sufficiently expresse thy love? or commend thy pity? or extol thy praise? I was *proud*, & thou art *humble*; I was *disobedient*, and thou becamest *obedient*; I did eat the *forbidden fruit*, and thou didst hang on the *cursed tree*; I played the *glutton*, and thou didst *fast*; *Evil concupiscence* drew mee to eat the *pleasant Apple*, and perfect *charity* led thee to drink of the *bitter Cup*; I assayed the *sweetness* of the *fruit*, and thou didst taste the *bitterness*.

terness of the gall. Foolish Eve smiled when I laughed; but blessed Mary wept when thy heart bled and dyed. O my God, here I see thy goodness, and my badness; thy justice, and my injustice; the impiety of my flesh, and the piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake, what shall I render unto thee for all thy benefits bestowed upon me a sinful soul? Indeed Lord, I acknowledge, that I owe thee already for my creation, more than I am able to pay; for I am in that respect bound, with all my powers and affections to love and to adore thee. If I owed my self unto thee for giving me my self in my creation; what shall I now render unto thee, for giving thy self for me to so cruel a death, to procure my Redemption? Great was the benefit that thou wouldest creat me of nothing; but what tongue can sufficiently express the greatness of this grace, that thou didst redeem me with so dear a price, when I was  
worse



*worse than nothing?* Surely, O Lord, if I cannot pay thee thanks which I owe thee (and who can pay thee, who bestowed thy *graces* without either respect of *merit*, or regard of *measure*?) it is the abundance of thy blessings that makes mee such a *bankrupt*, that I am so far unable to pay the *principal*, that I cannot possibly pay so much as the *interest* of thy love.

But, O my Lord, thou knowest, that since the loss of thine Image (by the Fall of my first unhappy Parents) I cannot love thee with all my might, and my minde, as I should. Therefore as thou didst first cast thy love upon me, when I was a *child of wrath*, and a lump of the lost, and condemned world, so now I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections, that though I can never pay thee in that *measure* of love which thou hast deserved, yet I may endeavour to repay thee in such a *manner* as thou vouchsafest to accept in

*mercy*

mercy; that I may in *truth* of heart love my Neighbour for *thy sake*, and love thee above all, for *thine own sake*. Let nothing be *pleasant* unto me, but that which is *pleasing* unto thee. And sweet Saviour, suffer mee never to be lost or cast away, whom thou hast bought so dearly with *thine own* most precious blood. O Lord, let me never forget *thine infinite love*, and this unspeakable benefit of my *Redemption*; without which, it had been better for mee never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit, suffer mee, O heavenly Father, who art the Father of Spirits, in the mediation of thy Sonne to speak a few words in the ears of my Lord.

If thou, O Father, despisest me for mine iniquities, as I have *deserved*, yet be merciful unto me for the *merits* of thy *Son*, who so much for me hath suffered. What if thou  
seest

seest nothing in me but misery . which might move *anger* and *passion* ? Yet behold the *merits* of thy Sonne , and thou shalt see enough to move thee to mercy and compassion. Behold the *mystery* of his Incarnation, and remit the *misery* of my transgression. And as oft as the wounds of thy Sonne appear in thy sight, O let the woes of my finnes be hid from thy *presence*. As oft as the *redness* of his blood *glisters* in thine eyes , Oh let the *guiltiness* of my finnes be blotted out of thy Book. The *wantonness* of my flesh provoked thee unto *wrath*; Oh, let the *chastity* of his flesh perswade thee unto *mercy* : that as my flesh seduced mee to sin, so his flesh may reduce mee unto thy favour. My *disobedience* hath deserved a great revenge, but his *obedience* merits a greater weight of mercy ; for what can *man* deserve to suffer , which *God* made man, cannot merit to have forgiven ? When I consider the *greatnesse* of thy passion, then do I  
see

see the truthness of that saying, that *Jesus Christ came into the world to save the chiefest sinners.* Darest thou then, O Cain, say, that thy sinnes are greater than may be forgiven? Thou liest like a Murderer; The mercies of *one Christ* are able to forgive a whole world of Cains, if they will believe and repent. The sinnes of all sinners are finite, the mercies of God are infinite. Therefore, O Father, for the bitter death and bloody passion sake which thy *Sonne Jesus Christ* hath suffered for me, and I have now remembered unto thee, pardon and forgive thou unto me all my sinnes, and deliver me from the curse and vengeance which they have justly deserved; and through his merits, make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly knock for; neither shall mine importunity cease to call and knock, with the man that would borrow the loaves, untill thou arise, and open unto mee thy gates of Grace. And if thou wilt not bestow

bestow on mee the *loaves*, yet, O Lord, deny me not the *crums* of thy *mercy*, and those shall suffice thy *hungry* handmaid.

And seeing thou requirest nothing for all thy *benefits*, but that I love thee in the truth of my *inward* heart; (whereof a new creature is the truest *outward* testimony) and that it is as easie for thee to make mee a new Creature, as to bid me to be such: Create in me, O Christ, a new heart, and renew in me a right spirit, and then thou shalt see how (mortifying old Adam, and his corrupt lusts) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners; with new words, and new workes, to the glory of thy Name, and the winning of other sinful soules unto thy Faith by my devout example.

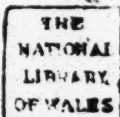
Keep mee for ever, O my Saviour, from the torments of Hell, and tyranny of the Devil. And when I am to depart this life, send thy Holy Angels to carry me, as they

they did the *Soul* of *Lazarus*, into  
thy Kingdom. Receive me then  
into that most joyfull *Paradise*  
which thou didst promise unto the  
penitent *Thief*, which at his last  
gaspe upon the Cross, so devoutly  
begged thy mercy, and admission  
into thy Kingdom. Grant this, O  
Christ, for thine own *name sake*; to  
whom (as it is most due) I ascribe  
all glory and honour, praise, and  
dominion, both now and  
for ever. *Amen.*

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*H I N I S.*

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Handwritten musical notation in a cursive script, featuring various notes and rests arranged in a grid-like pattern across the page.